

THE
MONTHLY EPITOME,
For JULY 1799.

XLIII. *Travels in Africa, Egypt, and Syria, from the Year 1792 to 1798.*
By W. G. BROWNE. 4to. pp. 496. Pref. xxxviii. 1l. 11s. 6d.
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EXTRACTS FROM THE PREFACE.

"If the desire of literary fame were the chief motive for submitting to public notice the following sheets, the writer is not so far blinded by self-love, as not to be conscious of having failed of his object. The simple narrative of a journey is perhaps as little a proper source of reputation for elegance of composition, as a journey of the kind described is in itself of the pleasures of sense. But the present, from various circumstances, comprehends so small a portion of what might be expected from the observations of several years, that he has been often disposed to give it a different title.

"The retrospect on the events of his life which are briefly mentioned in the ensuing pages, offers him a mixed sensation. The hopes with which he undertook the voyage, even without

being very sanguine, contrasted with the disappointment with which he now sits down to relate its occurrences, allow him little satisfaction from what has been executed. He feels, however, some confidence of not experiencing severe censure when his design shall be understood. The work is not offered as elaborate or perfect. The account of Dar-fûr fills up a vacancy in the geography of Africa; and of a country so little known, the information obtained should not be estimated by its quantity, but by its authenticity. Sitting in a chamber in Kahira or Tripoli, it is easy to give a plausible account of northern Africa, from Sennaar and Gondar to Tombuctoo and Fez. It would not be difficult even to sanction it by the authority of the Jelabs. These people are never at a loss whatever question is asked them, and if they know not the name of the place inquired for, they recollect some other place of a name a little resembling it in sound, and describe what they never heard of by what they know. With regard to manners they are as little to be relied on. Ask but a leading question, and all the miracles of antiquity, of dog-headed nations, and men with tails, will be described, with their situation, habits, and pastimes.

"But their descriptions, when given without the smallest appearance of interested views, if verified on the spot, are constantly found defective or erroneous.

"The writer is aware, that when the length of the time he passed in Dar-fûr is considered, the short account here given will appear, to persons accustomed to the busy scenes of Europe, but very imperfectly to fill up the void. Confiding, however, that those of more reflection and experience in travelling, will be better pleased with a short and clear narrative of what really happened, than by frivolous anecdotes or remarks, inserted merely to swell the size of the volume, he has contented himself with extracting from his journal the principal occurrences during his residence there, and giving them the connexion required; at the same time omitting nothing that could any way contribute to throw light on the state of the country, or character of the inhabitants.

"A more creative imagination would have drawn more animated pictures; a mind more disposed to observation

would have collected more facts and incidents; and a more vigorous intellect would have converted those facts and incidents into materials of more interesting and more striking investigation. The descriptions would have been more impressive, and the deductions more profound.

"The present work has the merit of being composed from observations made in the places and on the subjects described. But the praise of fidelity, the only one to which the writer lays claim, cannot be received till another shall have traced his footsteps.

"With respect to Egypt, a greater number of persons may be found who are qualified to decide, and there is not the same reason for suspension of judgment." *P. v.*

"The information received, previously to his departure in 1793, taught the writer to expect, from having chosen the route of what is called the Soudân Caravan, the choice of a free passage to Sennaar, which would, without much doubt, have secured him an entrance into Habbesh, under the conduct of the Fungni, who trade there: for the Fûrian monarch, had his favour not been withdrawn in consequence of false insinuations, would readily have accorded a safe-conduct through Kordofân, which was all that circumstances required. The being removed a few weeks journey too far to the westward, was no objection, when he reflected on the confusion then reigning at Sennaar, and that in proportion as the road he took was indirect, the less suspicion would be entertained of him as a Frank, the greater experience he must acquire among the people of the interior, and the more easily he might be suffered to pass as a mere trader.

"He had been taught, that the expeditions in quest of slaves, undertaken by the people of Fâr and its neighbourhood, extended often forty or more days to the southward. This, at the lowest computation, gave a distance of five degrees on a meridian, and the single hope of penetrating so much farther southward than any preceding traveller, was worth an effort to realize. He owns, he did not then foresee all the inconveniences of being exposed, on the one hand, to the band of plunderers whom he was to accompany, and on the other, to the just resentment of the wretched victims whom they were

to enthrall. Perhaps those very evils were magnified greatly beyond their real value by the Fûrians to whom he applied, and who were predetermined not to allow him to pass.

"Another inducement to this route was, that part of it was represented to lie along the banks of the Bahr-el-abiad, which he had always conceived to be the true Nile, and which apparently no European had ever seen. To have traced it to its source was rather to be wished than expected; but he promised himself to reach a part of it near enough to that source, to enable him to determine in what latitude and direction it was likely to exist. It is unnecessary to observe, that, had either of these objects been realized, much interesting matter must have occurred in the course of the route. He could not in the sequel discover that the armed expeditions of the Fûrians extended to any high reaches of the Bahr-el-abiad.

"Another object, perhaps in the eyes of some the most important of the three, was to pass to one or more of the extended and populous empires to the westward. Africa, to the north of the Niger, as is certified from the late discoveries, is almost universally Mohammedan; and to have been well received among one of the nations of that description, would have been a strong presumption in favour of future efforts. He expected in that road to have seen part of the Niger, and even though he had been strictly restrained to the direct road from Dar-fûr through Bernou and thence to Fezzan and Tripoli, an opportunity must have offered of verifying several important geographical positions, and observing many facts worthy remembrance relative to commerce and general manners; or, if those designs had entirely failed, at least of marking a rough outline of the route, and facilitating the progress of some future traveller." *P. xiv.*

"Towards the close of the year 1796, I was told by the Coptic patriarch, that for the preceding nine years or more, no communication had taken place between Egypt and Abyssinia. Two men, pretending to be priests of that country, came, in 1793, to Kahira, but it was afterwards discovered that they were either not Abyssins, or fugitives, and without authority or commission. The interception of their intercourse by land might be caused

by the unsettled state of Sennaar and Nubia. Slaves from Abyssinia are usually brought by the Red Sea from Mäsuah to Jidda, and many of them are sold in Mecca, though but few reach Kahira by way of Cofsir and Suez. Gold sometimes comes to market by the same route, and the Abyssins are thence supplied with such foreign commodities as they stand in need of.

"To the slaves of Habbesb no very marked preference is shown in Egypt. They are more beautiful than those of Soudän; but the price of the two kinds, *ceteris paribus*, is nearly the same.

"A priest of the Propaganda, a native of Egypt, and consequently possessing every advantage of language and local knowledge, during my absence to the southward, had endeavoured to penetrate into Abyssinia. Having reached Sennaar, he was dissuaded by the people of that city from attempting to proceed. Unmindful of their representations he prosecuted his journey, but was assassinated between Sennaar and Teawa.

"The Propagandists had a single missionary, a native of Habbesb, at Gondar, and styled Bishop of Adel, but concealing himself under the exterior of a physician. In 1796, the order at Kahira told me that they had received no authentic intelligence concerning him during several years preceding.

"At Suez, March 1793, I met an Armenian merchant, who had formerly traded to Abyssinia, and seemed a man of intelligence. He told me that he was at Gondär while Bruce was there, and that Yaküb was universally talked of with praise. This merchant narrated of his own accord the story of shooting a wax-candle through seven shields; but when I asked him if Bruce had been at the Abyssinian source of the Nile, he affirmed that he never was there. He observed that Bruce had been appointed governor of Räs-el-Fil, a province in which Arabic is spoken. My informer added, that the Abyssins were a gross ignorant people, and often ate raw flesh.

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"An Englishman under the name of Robarts came to Alexandria in 1788, and, after a short stay, proceeded to Kahira. His intention was, it is said, to have penetrated into Abyssinia by way of Mäsuah. While at Kahira he applied repeatedly to the Coptic patriarch, for a letter from him to the head of the Abyssin church; with which the latter, under various pretences, constantly refused to furnish him. He continued at Kahira several months, and afterwards found his way to Mocha. Repeated attempts were made by him to execute his projected voyage to the opposite territory, but all without success. The persons from whom I received this information, and who, as would seem, derived it from his own authority, assured me that he had encountered almost insurmountable obstacles, and been obliged to submit even to personal indignities. They allowed too that this gentleman was far from being unqualified for the enterprise, in judgment, experience, or physical force. The same persons acquainted me that he had afterwards advanced to the Mogul peninsula, and had accompanied the British troops, during two campaigns, against the usurper of Mysore, in various parts of the peninsula. He even returned to Alexandria after the treaty of Seringapatam; and at that place, being attacked by an acute disease, breathed his last in the Franciscan convent there established. More authentic and interesting materials respecting this traveller, may possibly have reached this country. Yet I thought it not improper to mention these few particulars, which may tend to illustrate the nature of a voyage to Abyssinia.

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"That the same province has often one name in the language of that province, and another in Arabic. Of the places called indiscriminately *Ferit* by the Arabs, each little district has an appropriate name.

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"Again, the name of a small province is occasionally taken for a large one, and *vice versa*. *Bahr* is applied to a great lake, as well as to a river. *Dar* is a kingdom, and is sometimes applied to a village, and often to a district.

"*Fâr* seems to be an Arabic name, signifying in that tongue a *Deer*; and, it may be conjectured, has been applied to that people in the same sense as *Torjâhân*, a hare, is by the Turks to the natives of the Greek islands—from the rapidity of their flight before the Mohammedan conquerors.

"Nothing can well be more vague than the use of the word *Soudan* or *Sûdan*. Among the Egyptians and Arabs *Ber-es-Soudan* is the place where the caravans arrive, when they reach the first habitable part of *Dar-fâr*: but that country seems its eastern extremity; for I never heard it applied to *Kordotân* or *Sennaar*. It is used equally in *Dar-fâr* to express the country to the west; but, on the whole, seems ordinarily applied to signify that part of the land of the blacks nearest Egypt.

"An innovation as to the orthography of some proper names, it is supposed, will not appear affected or improper, when the reason is explained; as *Kabira*, *Damiatt*, *Rasbit*, for *Cairo*, *Damietta*, *Rosetta*. It is of some use in appellatives to approximate to the pronunciation of the natives, and there can be as little reason for receiving Arabic names through the medium of the Italian, as for adopting the French way of writing Greek ones, as *Denys* for *Dionysius*, and *Tit-Live* for *Titus Livius*. *Kahira* and *Rasbid* have each of them their proper meaning in Arabic.—In Italian they have no meaning. The only rule observed has been, to bring back proper names to the original pronunciation, as far as might be done without obscurity." P. xx.

EXTRACTS.

ATTEMPT TO PENETRATE TO THE TEMPLE OF JUPITER AMMON.

"THE information I had obtained in Alexandria having induced me to resolve on attempting to explore the vestiges of the temple of Jupiter Ammon from that place, I procured a proper person as interpreter, and made

the necessary arrangements with some Arabs, who are employed in transporting through the desert, dates and other articles between Siwa (a small town to the westward) and Alexandria, to convey my baggage and provisions, and to procure for me a secure passage among the other tribes of Arabs, who feed their flocks at this season in the vicinity of the coast. In this I was much assisted by Mr. Baldwin, who readily entered into my views, and used all the means in his power to promote their success.

"When the Arabs had finished the business on which they came to the city, and had fixed on an hour, as they thought, auspicious to travellers, they made ready for departure; and on Friday, 24th February 1792, we left Alexandria. The inclinations of my conductors were in unison with mine, in the choice of a route; for they preferred that nearest the sea, for the sake of forage for their camels, which abounds more there than in the direct road; and I preferred it, as being the same that Alexander had chosen for the march of his army.

"We travelled the first day only about eight miles*, in which space several foundations of buildings are discoverable; but so imperfect are the remains, that it is not possible to say whether they were ancient or modern, or to what purpose they might have been applied. From that time till Sunday, 4th March, our route lay along the coast, and we were never long together out of sight of the sea. The coast is plain; and after having left the neighbourhood of Alexandria, where it is rocky, the soil is generally smooth and sandy. Many spots of verdure, particularly at this season, relieve the eye from the effect of general barrenness: and though the vegetation be very inconsiderable, the greater part of it consisting only of different kinds of the grasswort, or kali, it offers a seasonable relief to the suffering camel. For our horses we were obliged to carry a constant supply of barley and cut straw." P. 14.

"On Sunday the 4th, having travelled about six hours, we came to a well where was a copious supply of water; and having given the camels time to drink, we left the coast, and proceeded in a south-west direction.

* "The miles spoken of are always geographical."

From Alexandria to this well, the time employed in motion was seventy-five hours and an half, or nearly so. Thence to Siwa, there being little or no water, we were obliged to use all possible diligence in the route. Our arrival there happened on Friday the 9th, at eight in the evening. The space of time we were actually travelling from the coast, was sixty-two hours and a quarter. The road from the shore inward to Siwa is perfectly barren, consisting wholly of rocks and sand, among which tale is found in great abundance. On Wednesday the 7th, at night, we had reached a small village called Karet-am-el Sogheir: it is a miserable place, the buildings being chiefly of clay; and the people remarkably poor and dirty. It afforded the seasonable relief of fresh water, a small quantity of mutton (for the Shech el Bellad was kind enough to kill a sheep, in return for some trifling presents which were made him), and wood to dress pilau, from which we had been obliged to abstain since leaving the coast. This village is independent, and its environs afford nothing but dates, in which even the camels and asses of this quarter are accustomed to find their nourishment.

"For about a mile and a half from Karet-am-el Sogheir the country is sprinkled with date-trees, and some water is found. After which it again becomes perfectly desert, consisting of the same mountains of sand and barren rock, as before remarked, for the space of about five hours travelling. Then we were employed for more than eight hours in passing an extensive plain of barren sand, which was succeeded by other low hills and rocks. I observed, through a large portion of the road, that the surface of the earth is perfectly covered with salt.

"We at length came to Siwa, which answers the description given of the Oases, as being a small fertile spot, surrounded on all sides by desert land. It was about half an hour from the time of our entrance on this territory, by a path surrounded with date-trees, that we came to the town, which gives name to the district. We dismounted, and seated ourselves, as is usual for strangers in this country, on a *misjed*, or place used for prayer, adjoining the tomb of a *Marabût*, or holy person. In a short time the chiefs came to congratulate us on our arrival, with the

grave but simple ceremony that is in general use among the Arabs. They then conducted us to an apartment, which, though not very commodious, was the best they were provided with; and after a short interval, a large dish of rice and some boiled meat were brought; the Shechs attending while the company was served, which consisted of my interpreter, our conductor, two other Bedouins our companions, and myself.

"I should here mention that my attendants, finding reason to fear that the reception of a Frank, as such, would not be very favourable, had thought proper to make me pass for a Manlûk. Not having any intimation of this till it was too late, and unable as I then was to converse in Arabic, it was almost impossible to remain undiscovered. Our arrival happening before the evening prayer, when the people of the place disposed themselves to devotion, in the observance of which they are very rigorous, it was remarked that I did not join. This alone was sufficient to create suspicions, and the next morning my interpreter was obliged to explain. The Shechs seemed surpris'd at a Christian having penetrated thus far, with some expense and difficulty, and apparently without having any urgent business to transact. But all, except one of them, were disposed to conciliation; inclined thereto, no doubt, by a present of some useful articles that had been brought for them. This one was, with the herd of the people, violently exasperated at the insolence of an unbeliever, in personating and wearing the dress of a Mohammedan. At first they insisted on my instant return, or immediate conversion to the true faith; and threatened to assault the house, if compliance with these terms should be refused. After much altercation, and loud vociferations, the more moderate gained so far by their remonstrances, that it was permitted I should remain there two or three days to rest. But so little were the chiefs able to keep peace, that during the two days ensuing, whenever I quitted my apartment, it was only to be assailed with stones, and a torrent of abusive language. The time that had been allowed me to rest operated favourably to my interest, at least with the chiefs, though the populace continued somewhat intractable. For the former were contented on the
fourth

fourth day to permit me to walk, and observe what was remarkable in the place.

"We left our apartment at day-break, before any great number of people was assembled; and having taken with me such instruments as I was provided with, we passed along some shady paths, between the gardens, till at the distance of about two miles we arrived at what they called the ruins, or *birhé*. I was greatly surprised at finding myself near a building of undoubted antiquity, and, though small, in every view worthy of remark. It was a single apartment, built of massy stones, of the same kind as those of which the pyramids consist; and covered originally with six large and solid blocks, that reach from one wall to the other. The length I found thirty-two feet in the clear; the height about eighteen, the width fifteen. A gate, situated at one extremity, forms the principal entrance; and two doors, also near that extremity, open opposite to each other. The other end is quite ruinous; but, judging from circumstances, it may be imagined that the building has never been much larger than it now is. There is no appearance of any other edifice having been attached to it, and the less so as there are remains of sculpture on the exterior of the walls. In the interior are three rows of emblematical figures, apparently designed to represent a procession: and the space between them is filled with hieroglyphic characters, properly so called. The soffit is also adorned in the same manner, but one of the stones which formed it is fallen within, and breaks the connexion. The other five remain entire. The sculpture is sufficiently distinguishable; and even the colours in some places remain. The soil around seems to indicate that other buildings have once existed near the place; the materials of which either time has levelled with the soil, or the natives have applied to other purposes. I observed, indeed, some hewn stones wrought in the walls of the modern buildings, but was unable to identify them by any marks of sculpture." P. 16.

"The following day I was led to some apartments cut in the rock, which had the appearance of places of sepulture. They are without ornament or inscription, but have been hewn with some labour. They appear all to have

been opened; and now contain nothing that can with certainty point out the use to which they may have been originally applied. Yet there are many parts of human skulls, and other bones, with fragments of skin, and even of hair, attached to them. All these have undergone the action of fire: but whether they are the remains of bodies, repositied there by a people in the habit of burning the dead, or whether they have been burned, in this their detached state, by the present inhabitants, it must now be difficult to affirm. Yet the size of the catacombs would induce the belief that they were designed for bodies in an un mutilated state; the proportions being, length twelve feet, width six, height about six. The number of these caverns may amount to thirty, or more.

"Having found a monument so evidently Egyptian in this remote quarter, I had the greater hope of meeting with something more considerable by going farther; or being able to gain some information from the natives, or the Arabs, that would fix exactly the position of the remains, if any such there were, of the far-famed temple of Jupiter Ammon. The people of Siwa have communications equally with Egypt and Fezzan, and the wandering Arabs pass the desert in all directions, in their visits to that small territory, where they are furnished at a cheaper rate, with many articles of food, than they can be in the towns of Egypt. They pass thither from Elwah, from Feium, and the district of Thebes, from Fezzan, from Tripoli, from Kahira, and from Alexandria. It seemed therefore unlikely that any considerable ruins should exist within three or four days of Siwa, and unknown to them; still less so that they should be ignorant of any fertile spot, where might be found water, fruits, and other acceptable refreshments.

"I therefore, by means of my interpreter, whom I had always found honest in his report, and attentive to my wishes, collected three of the Shechs who had shown themselves most friendly to us, with my conductor, and two other Arabs who happened to be there. They entered freely into conversation about the roads, and described what was known to them of Elwah, Fezzan, and other places. But in the direction laid down for the site of the temple, they declared them-

selves

selves ignorant of any such remains. I inquired for a place of the name of *Santrieb*, but of this too they professed their ignorance. Then, said I, if you know of no place by the name I have mentioned, and of no ruins in the direction or at the distance described, do you know of no ruins whatever farther to the westward or south-west? Yes, said one of them, there is a place called *Arafchié*, where are ruins, but you cannot go to them, for it is surrounded by water, and there are no boats. He then entered into an enchanted history of this place; and concluded with dissuading me from going there. I soon found, from the description, that *Arafchié* was not the Oasis of Ammon, but conceiving it something gained to pass farther west, and that possibly some object might eventually offer itself that would lead to farther discovery, I determined, if it were possible, to proceed thither.

"For this purpose we were obliged to use all possible secrecy, as the Siwese were bent on opposing our farther progress. An agreement was therefore made with two persons of the poorer class of the natives, for a few zecchins, that they should conduct us to *Arafchié*; and if what we sought for was not there found, that they should, on leaving it, proceed with us to the first watering-place that they knew directly to the southward. The remainder of the time I stayed at Siwa was employed in combating the difficulties that were raised about our departure; and it was not till Monday, 12th March, that we were enabled to commence our journey west." P. 21.

"Having left our temporary residence, we proceeded, myself and my interpreter on horseback, our original conductor on foot, and the two men we had hired each on an ass: but we had not gone far, before one of the latter told us that it would be necessary to return, as the people of the town were in pursuit of us, and would not permit us to go and disinter the treasures of *Arafchié*.

"We nevertheless continued our journey for two days, without any particular molestation; in constant alarm indeed, from the pretended vicinity of hostile tribes, but without actually seeing any. At the end of that time we arrived at the place described to us. It is not far from the plain of Gega-biv. I found it an island, in the middle

of a small lake of salt water, which contained misshapen rocks in abundance, but nothing that I could positively decide to be ruins; nor indeed was it very likely that any such should be found there, the spot being entirely destitute of trees and fresh water. Yet I had the curiosity to approach nearer to these imaginary ruins; and accordingly forced my horse into the lake. He, from fatigue and weakness, or original inability to swim, soon found himself entangled, and could not keep his head above water. I fell with him, and was unable immediately to detach myself: at length, when I found myself again on dry ground, the circumstances I was under prevented me from making further observation on this island and lake.

"After having visited this place, we continued our journey south, according to the agreement made with our guides, but found the pursuit equally fruitless. After having, at the end of the third day, arrived in lat. 28. 40. or nearly so, we became much distressed for water. We remained a whole night in suspense concerning our destiny, when at length a supply of this necessary refreshment was found. Not having, however, discovered any thing that bore the least resemblance to the object of our search, we were obliged to think of returning, as well from the importunity of the Arabs, as from our own fatigue and unpleasant sensations. We did so, and having fallen into the straight road from Siwa to Alexandria, we arrived at the latter place, without any new occurrence, on Monday, 2d April 1792." P. 26.

"After leaving Siwa to go to *Arafchié*, at about six miles from the former we passed a small building of the Doric order, apparently designed for a temple. There either has been no inscription on it, or it is now obliterated. But the proportions are those of the best age of architecture, though the materials are ordinary, being only a calcareous stone, full of marine spoils.

"The ruin at Siwa resembles too exactly those of the Upper Egypt, to leave a doubt that it was erected and adorned by the same intelligent race of men. The figures of Isis and Anubis are conspicuous among the sculptures; and the proportions are those of the Egyptian temples, though in miniature. The rocks which I saw in the neighbourhood, being of a sandy

stone, bear so little resemblance to that which is employed in this fabric, that I am inclined to believe the materials cannot have been prepared on the spot. The people of Siwa seem to have no tradition concerning this edifice, nor to attribute to it any quality, but that of concealing treasures, and being the haunt of demons." P. 28.

"Since the above was written, an opinion has been communicated to me, that Siwa is the *Siropum* mentioned by Ptolemy, and that the building described was probably coeval with the temple of Jupiter Ammon, and a dependency thereon*. The discovery of that celebrated fane, therefore, yet remains to reward the toil of the adventurous, or to baffle the research of the inquisitive. It may still survive the lapse of ages, yet remain unknown to the Arabs, who traverse the wide expanse of the desert; but such a circumstance is scarcely probable. It may be completely overwhelmed in the sand; but this is hardly within the compass of belief." P. 28.

(To be continued.)

XLIV. First Missionary Voyage to the Southern Pacific Ocean. (Concluded from p. 216.)

OTAHEITE.—INAUGURATION OF THE YOUNG KING.

"ASSEMBLING at the great morai at Opârre, the maro oora, or red sash of royalty, recovered from Attahooroo, was laid on the morai: it is made of net-work, and thrummed with red and yellow feathers. The tāata ōrero, the public orator (probably Māne Manne), opened the ceremony with a long speech, which set forth the rightful authority of the son of Pomârre to the royal dignity; and invested him with the regal cincture. Motuâro, the chief of Eiméo, who had recovered his authority, first paid his homage to the young king, who was borne on a man's shoulders, and surrounded by all his chieftains. He brought three human victims from Eiméo in his canoes; from each of which the priest, scooping out an eye, presented it to the sovereign on a plantain leaf plucked from a young tree in

his hand, accompanied with a long ceremonial discourse: the bodies were then taken away, and interred in the morai. The same ceremony was repeated by every chief in rotation, of the several districts of Otaheite, some bringing one, and some two human sacrifices, fixed on a long pole; and buried after the presentation of the eye.

"The reason assigned for this horrid oblation was, that the head being reputed sacred, and the eye the most precious part, it was to be presented to the king as the head and eye of the people. During the presentation the king holds his mouth open, as if devouring it, whereby they imagine he receives additional wisdom and discernment; and that his tutelar deity presides, to accept the sacrifice, and, by the communication of the vital principle, to strengthen the soul of his royal pupil. Hogs innumerable were strangled, and immense quantities of cloth presented. The royal maro, worn only on that day, was deposited in its place at the morai, and the sacred canoes, which brought the human sacrifices, were hauled up thither. The king and chiefs then departed, to devour the hogs, turtle, fowls, fish, and vegetables prepared for them in the greatest profusion, and to drink their intoxicating yava. The feasting and heivas lasted two months; the hogs killed on the occasion were innumerable, the yava abundant; and more than one of the chiefs paid for their excesses with their lives.

"Otoo, the present king, is about seventeen, and very large limbed, promising to be of a size like his father. Though he is absolute, he lives in the greatest familiarity with the lowest of his subjects. He is differently represented: some say he looks solid, and of a thoughtful aspect; whilst others call him stupid, and his countenance vacant. His queen, Tétua, daughter of Wyreede, reliet of Motuâro, is about his own age, and rather the larger of the two. Her countenance is pleasing and open, but masculine, and widened by the usual method of persure, called touroume. It is considered as the distinctive mark of their regal dignity, to be every where carried about on men's shoulders. As their persons are esteemed sacred, be-

* "D'Anville with equal probability supposes Siwa to be Mareotis." for

fore them all must uncover below the breast; and from this mark of homage their own father and mother are not exempted. They may not enter into any house but their own, because, from that moment, it would become *râa*, or sacred, and none but themselves, or their train, could dwell or eat there; and the land their feet touched would be their property: therefore, though they often came off to the ship, ate what was handed down to them, and baled the water out of their own canoe, they would never come on board; and when they daily visited our missionary house, they never came farther than the door. Yet this had not been the case with the father, when king, who freely entered the ship, and visited our people on shore: perhaps some ceremony is yet to pass, when the king comes to a more advanced age, when he will have the same liberty.

"The king and queen were always attended by a number of men, as carriers, domestics, or favourites, who were *râa*, or sacred, living without families, and attending only on the royal pair; and a worse set of men the whole island does not afford for thievery, plunder, and impurity." P. 327.

DRESS, MANNERS, LANGUAGE, &c.

"THE dress of both sexes is nearly the same, excepting that the men wear a narrow piece of cloth, which, passing round the waist, goes between the thighs, and is tucked in before, named the *mârro*, and may be called their breeches. An oblong piece, like a piece of printed calico, not a yard wide, with a hole in the middle to admit the head, hangs down before and behind, with the sides open, falling loose as low as the knees, and leaving the arms quite uncovered: this is the *tabôota*. A square piece of cloth, doubled, of any size sufficient to pass once and a half round the waist of the men, and above the breasts of the women, under the *tabôota*, is called *parû*: this falls down only to the knees of the man, but to the mid-leg, and often to the ankles of the woman; and is sometimes tucked in at the corner, or confined by a girdle of cloth, plaited hair, or fine matting, called *tatdôoa*. The women, besides, often wear a piece of cloth, *ahhôo*, square, or oblong, folded, which they throw tastily

over all, by way of cloak: this is generally of white cloth, and very fine. The other garments are of what colours they fancy most. Instead of the *mârro*, worn by the men, the women have a smaller *parû*, beneath the larger, as an under petticoat.

"When travelling, they usually tuck up the *parû*, to prevent its being soiled or dirty. If persons of rank appear with more than the ordinary quantity of cloth around them, this is designed for a present; and they generally honour the person for whom it is intended with winding it round him with their own hands.

"The women uncover their shoulders and breasts in the presence of a chief, or on passing the sacred ground. Their bonnets resemble the green shades which our ladies use in summer: they are often changed, as they must cast them away on passing the *morai*; but they are replaced in a minute by plaiting, or weaving, the leaves of the cocoa-nut; and for this they prefer the bright yellow leaves to the green ones. The turban dress and *tamôu* are never worn by the women but at the *heivas*, and are called *tâao oôpo*. Both sexes wear garlands of flowers and feathers, but no wig, or artificial coiffure. The *tamôu* is made from the hair of their departed relatives, and held in the highest estimation: it is seldom composed of more than six or nine hairs in thickness, but is often five or six fathoms long. They sometimes dress with a garland of cocoa-nut fibres, ornamented with bits of pearl-shell, and the nails of the thumb and fingers of their deceased relations: these they use as mourning, and consider as very precious relics. The women have no *morai*, nor appropriate place of worship; nor are they ever present at their solemnities; nevertheless they suppose they shall be admitted to happiness with the *Eatôoa*, as well as the men.

"In the tattooing of men and women there is a small spot on the inside of each arm, just above the elbow, which is a mark of distinction, and shows that such a person may eat or touch his father's and mother's food, without rendering it *râa*, or sacred; it is a sort of seal, that all the *amôas* have been performed. This is generally received when the head is made free, which is the last *amôa*, except that of friendship and marriage. The man who does the

tattooing to young or old, is called at the pleasure of the parties, and no constraint is ever used. The young persons will not suffer him to leave off while they can endure the stroke of the instrument, though they make cries and lamentations as if he was killing them. The girls are always attended by some female relations, who hold them while struggling under the pain of the operation, encouraging them to cry out, which they think helps to alleviate the anguish. When the pain becomes excessive, and they say they can endure no more, they use no compulsion. No person ever lifts his hand even to strike a child; on the contrary, the young girls under the operation will often strike those who compassionate them, and wish them to suspend the operation, as they are never esteemed women till the whole is finished: this sometimes lasts for a year, or more, by intervals, from the commencement of the tattooing.

"No where are children brought into the world with less pain or danger: the women submit to little or no confinement within doors, but rise and go about as usual. The infant presently crawls, and soon begins to walk, and almost as soon to swim. They run about entirely naked, and are remarkably healthy and active.

"They are generally acquainted with the art of converting by signs, either in public or private, and perfect masters of the language of the eyes.

"Their voice and speech are soft and harmonious. The dialect is the Italian of the South Seas, abounding with vowels, and expelling every harsh and guttural sound from their alphabet: this consists only of seventeen letters, with which they express themselves with great facility and precision. Their pronouns are a striking instance of this: these are different according to the number of persons spoken of: *we*, two only—*we*, two out of three in company—*we*, an indefinite number, have each a different pronoun specifically marking the persons; and it is the same in the others, both personal and possessive; a singularity perhaps unknown to any other language. *C g j k q s x z* they can hardly articulate, or pronounce a word in the composition of which these letters enter.

"In general, the ingenuity of all their works, considering the tools they possess, is marvellous. Their cloth,

clubs, fishing implements, canoes, houses, all display great skill: their mourning dresses, their war head-dresses and breast-plates, show remarkable taste: their adjustment of the different parts, the exact symmetry, the nicety of the joining, are admirable: and it is astonishing how they can with such ease and quickness drill holes in a pearl-shell with a shark's tooth, and so fine as not to admit the point of a common pin.

"The men are excellent judges of the weather from the appearance of the sky and wind; and can often foretell a change some days before it takes place. When they are going to any distant island, and lose sight of land, they steer by sun, moon, and stars, as true as we do by compass. They have names for many of the fixed stars, and know their time of rising and setting with considerable precision: and, what is more singular, their names and the account of them resemble, in many instances, the Grecian fables: they have the twins, or two children, their Castor and Pollux, &c.

"Their year consists of thirteen months. They calculate by the lunations of the moon, and by the sun passing and repassing over their heads. They pretend to foretell when the rains will set in, and whether they will be more or less violent than common, and prepare accordingly. They know the seasons for particular fish, and get ready; when the bread-fruit will come in season; and whether the harvest will be plentiful or scanty, late or early. The day and night are divided into twelve equal parts, and they guess pretty exactly what the hour is by the sun and stars." *P. 337.*

OOROO, OR BREAD-FRUIT.

"THIS beautiful, useful, and highly esteemed vegetable seems peculiar to the Pacific Ocean, and is in its highest perfection at Otaheite. The tree is of the size of a middling oak, which in its branching it greatly resembles; the leaves, however, are more like those of the fig-tree, both in colour and substance: they are a foot and a half in length, of an oblong form, the edges deeply indented, and the ribs yielding, when broken, a white milky juice: from the bark, or stock, a strong black gum exudes, which serves them instead of pitch for the canoes; and

and as birdlime to catch the smaller birds; and which, by tapping, might be produced in great quantities. The tree is of quick growth, shoots again when cut down, and bears fruit in about four years. This most plentiful and nutritious food grows as large as a man's two fists. Its surface is rough like net-work; the skin is thin; the core but small; the intermediate part, which is eaten, white, and very like the consistence of the crumb of a new-baked roll. It is divided like an apple, and the core taken out, and then roasted in their oven, when its taste is very similar to the crumb of the finest wheat bread, with a slight sweetness, as from a mixture of the Jerusalem artichoke. Besides furnishing the most nutritive food, and in the greatest abundance, this tree claims pre-eminence, as affording from its bark the most durable clothing; the wood being excellent for building, and for their canoes, having the singular property of not being affected by the worms; and the leaves are employed as wrappers for dressing their provisions. When the fruit is ripe they gather it in quantities, and form it into a four paste called *mâbie*, which will keep till the fruit is again in season. When gathered for this use, they scrape off the outward rind, and lay it in heaps to mellow; a deep pit is then dug in the ground, and carefully lined with large leaves; this cavity is filled with the fruit, and strongly thatched down with a ridge like a mushroom bed; the whole is pressed close with stones laid over it: there it ferments and settles: when the fermentation is over, they open the pit, and put up the fermented fruit in fresh leaves, taking out the core, and storing it for use, as we cover up potatoes for winter. Some, previous to this process, cut out the core, which makes the colour whiter, but prevents it from keeping so long.

"At this season also of the ripe bread-fruit, they make a large oven called *oppeo*. The chief, on this occasion, summons all his tenants and dependants to bring each a certain quantity of the ripe fruit, which on a day appointed is lodged at his house, to the amount of fifteen or twenty hundred weight. They next repair to the hills for wood, and having collected each man his burden, they dig a hole eight or nine feet deep, paving it, and

building it up with large pebbles; this they fill with wood, and setting it on fire, when burnt out, and the stones thoroughly heated, they spread the embers on the bottom of the pit with long poles; these they cover with green leaves and the bruised stalk of the plantain: the pit is filled with the bread-fruit, and covered with stalks and leaves at bottom as on the sides, and hot embers spread over them; the oven is then thatched down thickly with grass and leaves, and the earth that was dug out cast over the whole. After two or three days it is fit for use, when they make an opening, taking out as much as they need, and stopping it again close. This paste makes a most nutritious sweet pudding, and all the children of the family and their relations feast on it eagerly. During this festive season they seldom quit the house, and continue wrapped up in cloth: and it is surprising to see them in a month become so fair and fat, that they can scarcely breathe: the children afterwards grow amazingly. The baked bread-fruit in this state very much in taste resembles gingerbread.

"This is repeated each returning season; nor is it confined to the chiefs, as all may procure it who will be at the pains to provide the oven; for he who has no bread-fruit of his own, or dependants to supply it, goes round to his neighbours with garlands, like our May-day ones, of a shrub called *perepere*; these are hollow, and capable of containing sufficient bread-fruit for his family: all of his own rank contribute to fill them; and if he has hands sufficient to scrape them and fill the pit, each brings his portion; if not, he leaves word when he means to call on them, and they prepare accordingly. If a chief wants bread-fruit, he sends his garlands round, and they are sure to come home full; if he sends cocoa-nut leaves, they form them into baskets for the same purpose. But, without sending, he is sure to be supplied with bread-fruit, hogs, and fish, whenever wanted. The hogs are baked in the same kind of oven."

P. 375.

BIRDS.

"THE number of the feathered tribe is very great. Besides the common tame fowl they have wild ducks, parrots of various kinds, the blue and

and white heron, fly-flapper, woodpecker, doves, boobies, noddies, gulls, petrels, sand-larks, plover, martin, men-of-war and tropic birds, with a multitude of others unknown to us. The mountains produce a great variety of a larger and smaller size, for beauty and for song; these are never seen on the low lands, nor near the sea.

"The tropic birds build their nests in holes of the cliffs; and as their feathers are held in request for their *paries* and mourning dresses, they procure them in the following dangerous manner. From the top of the high cliffs, beaten by the waves beneath, a man is lowered down by a rope, seated across a stick: he searches all the holes from bottom to top, swinging from point to point by a staff he holds in his hand, and by the stones which project, or the shrubs which grow there. When he finds a bird on her nest, he plucks out her tail feathers, and lets her fly. When he can find no more birds, or is tired of the labour, he gives the signal to be drawn up. Dreadful as it may appear to be thus hanging thirty or forty fathom down, and four times as many to the bottom, few accidents ever happen; though the sport is often continued for many hours together.

"They set a peculiar value on the shining black feathers of the men-of-war birds, which being birds of passage, they watch their arrival at the rainy season; a float of light wood is then launched into the water, baited with a small fish, as soon as they observe the bird approaching, whilst they stand ready with a long pole of sixteen or eighteen feet within reach of the float. The moment the bird pounces on the fish to seize it, they strike at him with the pole, and seldom fail of bringing him down; if they miss their aim, the bird cannot be again tempted to approach. The cock bird is most valuable, and a large hog will be sometimes exchanged for one.

"The smaller birds are caught with the bread-fruit gum made into bird-lime, and spread on sticks of bamboo. Those who frequent the mountains will often kill them with a stone thrown by hand. Use in this sport has made them fine marksmen; they point at the bird with the fore-finger of the left hand, as if raking aim, and seldom fail of bringing him down, if at no

great distance; but on the wing they as seldom succeed." P. 381.

YAVA.

"YAVA is a shrub, whose root is peppery and hot: as it furnishes their only intoxicating beverage, it is cultivated with great care. The preparation is disgusting: several women have each a portion given them to chew, of the stem and root together, which, when masticated, they spit into a bowl, into which some of the leaves of the plant are finely broken; they add water, or cocoa-nut liquor: the whole is then well stirred, and begins quickly to ferment, when it is strained or wrung out in the moon grass, or cocoa-nut fibres, and drank in cups of folded leaves. It is highly intoxicating, and seems for a while to deprive them of the use of their limbs: they lie down and sleep till the effects are passed off, and during the time have their limbs chafed with their women's hands. A gill of the yava is a sufficient dose for a man. When they drink it they always eat something afterwards, and frequently fall asleep with the provisions in their mouths: when drank after a hearty meal it produces but little effect. After some continuance of yava-drinking, the skin begins to be covered with a whitish scurf, like the leprosy, which many regard as a badge of nobility: the eyes grow red and inflamed; and the soles of the feet parched and cracked into deep chaps, as some lips in winter. On the discontinuance of the practice, however, the skin soon becomes smooth and clean, and they grow fat, though few are found who deny themselves the use of it. This vice is confined mostly to the chiefs and their followers; the common people can seldom procure such an indulgence." P. 396.

COMPARATIVE STATE OF THE ISLANDS.

"HEREDITARY succession appears the established custom at Otaheite, and Otoo sovereign; his chiefs, though supreme in their several districts, owing him paramount obedience, and apparently at present unable to control his authority, and in a state of general subjection. At Tongataboo an oligarchy seems to prevail, at the
head

head of which is a monarch of the Futtafaihe race, to whom all pay homage; yet another person, under the title of Dugonagaboola, has the chief power and authority, commanding the army by sea and land: whether this office be hereditary or elective is not ascertained. Toogahowe, though not the eldest son, on the death of Tibo Moomdoo, assumed the government; his acknowledged warlike character probably removed every competitor. Besides these, other chiefs seem possessed of great power. In Ohitahoo, the only island of the Marquesas which we visited, the chief seems possessed of less power than was exercised in both the others. Tongataboo resembles most the government of Japan, where the sacred majesty is a sort of state prisoner to the captain-general; but at the Friendly Islands Futtafaihe has great authority, though Dugonagaboola seems as superior in command as he acknowledges himself inferior in dignity. Thus Tacitus describes Germany as possessed of a monarch hereditary, *propter dignitatem*, and a great general, *propter virtutem*, on account of his courage and military skill. In these islands strong traits of the ancient feudal system appear.

"In their persons, the men of the superior rank all seem a larger race than ourselves, or the common people. At Otaheite they were softer featured, more full and fleshy; at Tongataboo more muscular, and affecting a more stately gait and superiority; at Ohitahoo, though complaining of hunger, they were sufficiently plump, and much more tattooed all over, and distinguished by dress and ornaments.

"The women at the Marquesas, for beauty of feature, symmetry of form, and lightness of colour, far exceeded the other islands. At Otaheite and Tongataboo very few were seen who had pretensions to beauty; they were generally large, their features masculine, their colour deeper, and many very disgusting: yet at Ohitahoo the females appeared in the most abject subjection, whilst at Otaheite some enjoyed distinguished dignity, without particular prohibitions as to food; and those who were under restrictions seemed not so enslaved, and at liberty to change their husbands if they pleased. At Tongataboo some were held in the highest reverence, and Futtafaihe himself paid one elderly woman the same

expression of homage which he received from every other chieftain.

"In improvements and civil government the people of the Friendly Islands appear superior: their canoes are larger, more numerous, and better formed; their clubs and carvings more curious, their land better cultivated, their roads neatly maintained, and their country generally enclosed with reed fences; property also appears more protected, and no arbitrary exactions noticed: while the despotic rule at Otaheite, in many instances, and the insolent demands of the arreey society, tend to destroy all industry. Respect for the chiefs is every where great, but appeared least at Ohitahoo.

"In manners, the Society islanders seem the most dissolute, and the arreey society the sink of lewdness and cruelty. In the Friendly Islands marriage is general, and, except the chiefs, they seem to have only one wife. It is said at Tongataboo, that adultery is punished with death. There, and at the Marquesas, no infant murders are allowed; but, contrariwise, they are fond of their children, and take pleasure in a numerous family. Though at the decease of Tibo Moomdoo, and during his illness, some cruel and inhuman practices are mentioned, yet nothing comparable with the horrible human sacrifices at Otaheite. In another feature also they greatly differ, as old age is as much respected at Ohitahoo and Tongataboo as it is neglected at Otaheite.

"In their propensity to theft they too much resemble each other, though the Friendly islanders seemed the most daring. With respect to the disease which makes the most fatal ravage, the Society islanders are much the most generally infected; fewer at Tongataboo; and at the Marquesas it is happily yet unknown.

"As to native fertility, all the islands, with prudence and culture, would furnish abundant supplies; but as the natives labour little, and trust to the spontaneous productions of the earth chiefly, all suffer at certain times of the year, when the bread-fruit is out of season, a temporary scarcity. At Ohitahoo it amounted to hunger; the *ma'nie* was disgusting; and the very animals were pinched for want of food, though no where did the bread-fruit trees appear more flourishing. At Tongataboo, the chiefs, to secure plenty,

ty, changed their abodes to other islands. At Otaheite the greatest profusion of native productions appeared, notwithstanding the horrible waste committed at their feasting, and by the arcey society; and want is seldom known. The border of low land teems with plenty of bread-fruit, evee, and cocoa-nut. At Ohitahoo there is no low land; at Tongataboo the country is flat and enclosed, and, though little cultivated, very productive. But after visiting all the other islands, Captain Wilson observes, that he was forcibly struck, at his second visit to Otaheite, with the superior politeness of their manners, their singular cordiality of address, and their visible improvement during that small space in the scale of civilization in dress as well as behaviour: and taking into the account its amenity, the salubrity of the climate, the plenty of fine water, spontaneous productions of the earth, the rich and most romantically picturesque appearances of the country, he felt the justice of the title given to Otaheite by one of the navigators, as the *Queen of Islands*." P. 406.

XLV. Park's Travels in the Interior Districts of Africa. (Continued from p. 211.)

CRUELITIES ATTENDANT ON AFRICAN WARS.

August 15, 1796.

"**A**BOUT nine o'clock I passed a large town called Sai, which very much excited my curiosity. It is completely surrounded by two very deep trenches, at about two hundred yards distance from the walls. On the top of the trenches are a number of square towers: and the whole has the appearance of a regular fortification. Inquiring into the origin of this extraordinary entrenchment, I learned from two of the townspeople the following particulars; which, if true, furnish a mournful picture of the enormities of African wars. About fifteen years ago, when the present King of Bambarra's father desolated Maniana, the Dooty of Sai had two sons slain in battle, fighting in the king's cause. He had a third son living; and when the king demanded a further reinforcement of men, and this youth among the rest,

the Dooty refused to send him. This conduct so enraged the king, that when he returned from Maniana, about the beginning of the rainy season, and found the Dooty protected by the inhabitants, he sat down before Sai, with his army, and surrounded the town with the trenches I had now seen. After a siege of two months, the townspeople became involved in all the horrors of famine; and whilst the king's army were feasting in their trenches, they saw with pleasure, the miserable inhabitants of Sai devour the leaves and bark of the Bentang tree, that stood in the middle of the town. Finding, however, that the besieged would sooner perish than surrender, the king had recourse to treachery. He promised, that if they would open the gates, no person should be put to death, nor suffer any injury, but the Dooty alone. The poor old man determined to sacrifice himself, for the sake of his fellow-citizens, and immediately walked over to the king's army, where he was put to death. His son, in attempting to escape, was caught and massacred in the trenches; and the rest of the townspeople were carried away captives, and sold as slaves to the different Negro traders." P. 226.

MANSIA—KAMALIA—THE AUTHOR'S KIND RECEPTION BY KARFA TAURA.

September 17.

"**I** SET out for Mansia, a considerable town, where small quantities of gold are collected. The road led over a high rocky hill, and my strength and spirits were so much exhausted, that before I could reach the top of the hill, I was forced to lie down three times, being very faint and sickly. I reached Mansia in the afternoon. The Mansa of this town had the character of being very inhospitable; he, however, sent me a little corn for my supper, but demanded something in return: and when I assured him that I had nothing of value in my possession, he told me (as if in jest), that my white skin should not defend me if I told lies. He then showed me the hut wherein I was to sleep; but took away my spear, saying that it should be returned to me in the morning. This trifling circumstance, when joined to the character I had heard of the man, made me rather suspicious of him;

him; and I privately desired one of the inhabitants of the place, who had a bow and quiver, to sleep in the same hut with me. About midnight, I heard somebody approach the door, and observing the moonlight strike suddenly into the hut, I started up, and saw a man stepping cautiously over the threshold. I immediately snatched up the Negro's bow and quiver, the rattling of which made the man withdraw; and my companion looking out, assured me that it was the Manfa himself, and advised me to keep awake until the morning. I closed the door, and placed a large piece of wood behind it; and was wondering at this unexpected visit, when somebody pressed so hard against the door, that the Negro could scarcely keep it shut. But when I called to him to open the door, the intruder ran off, as before.

"As soon as it was light, the Negro, at my request, went to the Manfa's house and brought away my spear. He told me that the Manfa was asleep, and lest this inhospitable chief should devise means to detain me, he advised me to set out before he was awake; which I immediately did; and about two o'clock reached Kamalia, a small town, situated at the bottom of some rocky hills, where the inhabitants collect gold in considerable quantities. The Bushreens here live apart from the Kafirs, and have built their huts in a scattered manner, at a short distance from the town. They have a place set apart for performing their devotions in, to which they give the name of *missura*, or mosque; but it is in fact nothing more than a square piece of ground made level, and surrounded with the trunks of trees, having a small projection towards the east, where the Marraboo, or priest, stands, when he calls the people to prayers. Mosques of this construction are very common among the converted Negroes; but having neither walls nor roof, they can only be used in fine weather. When it rains, the Bushreens perform their devotions in their huts.

"On my arrival at Kamalia, I was conducted to the house of a Bushreen named Karfa Taura, the brother of him to whose hospitality I was indebted at Kinyeto. He was collecting a coffle of slaves, with a view to sell them to the Europeans on the Gambia, as soon as the rains should be over. I found him sitting in his baloon, surrounded

by several Slatees, who proposed to join the coffle. He was reading to them from an Arabic book; and inquired, with a smile, if I understood it? Being answered in the negative, he desired one of the Slatees to fetch the little curious book, which had been brought from the west country. On opening this small volume, I was surprised, and delighted, to find it our *Book of Common Prayer*; and Karfa expressed great joy to hear that I could read it: for some of the Slatees, who had seen the Europeans upon the coast, observing the colour of my skin (which was now become very yellow from sickness), my long beard, ragged clothes, and extreme poverty; were unwilling to admit that I was a white man, and told Karfa, that they suspected I was some Arab in disguise. Karfa, however, perceiving that I could read this book, had no doubt concerning me; and kindly promised me every assistance in his power. At the same time he informed me, that it was impossible to cross the Jallonka wilderness for many months yet to come, as no less than eight rapid rivers, he said, lay in the way. He added, that he intended to set out himself for Gambia as soon as the rivers were fordable, and the grass burnt; and advised me to stay and accompany him. He remarked, that when a caravan of the natives could not travel through the country, it was idle for a single white man to attempt it. I readily admitted that such an attempt was an act of rashness, but I assured him that I had now no alternative; for having no money to support myself, I must either beg my subsistence, by travelling from place to place, or perish for want. Karfa now looked at me with great earnestness, and inquired if I could eat the common victuals of the country; assuring me he had never before seen a white man. He added, that if I would remain with him until the rains were over, he would give me plenty of victuals in the mean time, and a hut to sleep in; and that after he had conducted me in safety to the Gambia, I might then make him what return I thought proper. I asked him, if the value of one prime slave would satisfy him. He answered in the affirmative; and immediately ordered one of the huts to be swept for my accommodation. Thus was I delivered, by the friendly care of this benevolent Negro, from a situation

truly deplorable. Distress and famine pressed hard upon me; I had, before me, the gloomy wilds of Jallonkadoo, where the traveller sees no habitation for five successive days. I had observed at a distance, the rapid course of the river Kokoro. I had almost marked out the place, where I was doomed, I thought, to perish, when this friendly Negro stretched out his hospitable hand for my relief.

"In the hut which was appropriated for me, I was provided with a mat to sleep on, an earthen jar for holding water, and a small calabash to drink out of; and Karfa sent me from his own dwelling, two meals a day; and ordered his slaves to supply me with fire-wood and water. But I found that neither the kindness of Karfa, nor any sort of accommodation, could put a stop to the fever which weakened me, and which became every day more alarming. I endeavoured as much as possible to conceal my distress; but on the third day after my arrival, as I was going with Karfa to visit some of his friends, I found myself so faint that I could scarcely walk; and before we reached the place, I staggered, and fell into a pit from which the clay had been taken to build one of the huts. Karfa endeavoured to console me with the hopes of a speedy recovery; assuring me, that if I would not walk out in the wet, I should soon be well. I determined to follow his advice, and confine myself to my hut: but was still tormented with the fever, and my health continued to be in a very precarious state, for five ensuing weeks. Sometimes I could crawl out of the hut, and sit a few hours in the open air; at other times I was unable to rise, and passed the lingering hours in a very gloomy and solitary manner. I was seldom visited by any person except my benevolent landlord, who came daily to inquire after my health. When the rains became less frequent, and the country began to grow dry, the fever left me; but in so debilitated a condition, that I could scarcely stand upright, and it was with great difficulty that I could carry my mat to the shade of a tamarind-tree, at a short distance, to enjoy the refreshing smell of the corn-fields, and delight my eyes with a prospect of the country. I had the pleasure at length to find myself in a state of convalescence; towards which, the benevolent and simple manners of

the Negroes, and the perusal of Karfa's little volume, greatly contributed.

"In the mean time, many of the Slatees who resided at Kamalia, having spent all their money, and become in a great measure dependent upon Karfa's hospitality, beheld me with an eye of envy, and invented many ridiculous and trifling stories to lessen me in Karfa's esteem. And in the beginning of December, a Sera-Woolli Slatee, with five slaves, arrived from Segoo: this man too spread a number of malicious reports concerning me: but Karfa paid no attention to them, and continued to show me the same kindness as formerly. As I was one day conversing with the slaves which this Slatee had brought, one of them begged me to give him some victuals. I told him I was a stranger, and had none to give. He replied, 'I gave you victuals when you was hungry.—Have you forgot the man who brought you milk at Karrankalla? But,' added he, with a sigh, 'the irons were not then upon my legs!' I immediately recollected him, and begged some ground-nuts from Karfa to give him, as a return for his former kindness. He told me he had been taken by the Bambarrans, the day after the battle at Joka, and sent to Segoo; where he had been purchased by his present master, who was carrying him down to Kajaaga. Three more of these slaves were from Kaarta, and one from Waffela, all of them prisoners of war. They stopped four days at Kamalia, and were then taken, to Bala, where they remained until the river Kokoro was fordable, and the grafs burnt." P. 251.

THE CLIMATE AND SEASONS.

"THE whole of my route, both in going and returning, having been confined to a tract of country bounded nearly by the 12th and 15th parallels of latitude, the reader must imagine that I found the climate in most places extremely hot; but no where did I feel the heat so intense and oppressive as in the camp at Benowm, of which mention has been made in a former place. In some parts, where the country ascends into hills, the air is at all times comparatively cool; yet none of the districts which I traversed, could properly be called mountainous. About the middle of June, the hot and sultry atmosphere is agitated by violent gusts

of wind (called *tornados*), accompanied with thunder and rain. These usher in what is denominated *the rainy season*; which continues until the month of November. During this time, the diurnal rains are very heavy; and the prevailing winds are from the south-west. The termination of the rainy season is likewise attended with violent tornados; after which the wind shifts to the north-east, and continues to blow from that quarter during the rest of the year.

"When the wind sets in from the north-east, it produces a wonderful change in the face of the country. The grass soon becomes dry and withered; the rivers subside very rapidly, and many of the trees shed their leaves. About this period is commonly felt the *harmattan*, a dry and parching wind, blowing from the north-east, and accompanied by a thick smoky haze; through which the sun appears of a dull red colour. This wind, in passing over the great desert of Sahara, acquires a very strong attraction for humidity, and parches up every thing exposed to its current. It is, however, reckoned very salutary, particularly to Europeans, who generally recover their health during its continuance. I experienced immediate relief from sickness, both at Dr. Laidley's, and at Kamalia, during the harmattan. Indeed, the air during the rainy season is so loaded with moisture, that clothes, shoes, trunks, and every thing that is not close to the fire, become damp and mouldy; and the inhabitants may be said to live in a sort of vapour-bath: but this dry wind braces up the solids, which were before relaxed, gives a cheerful flow of spirits, and is even pleasant to respiration. Its ill effects are, that it produces chaps in the lips, and afflicts many of the natives with sore eyes.

"Whenever the grass is sufficiently dry, the Negroes set it on fire; but in Ludamar, and other Moorish countries, this practice is not allowed; for it is upon the withered stubble that the Moors feed their cattle, until the return of the rains. The burning the grass in Manding exhibits a scene of terrific grandeur. In the middle of the night, I could see the plains and mountains, as far as my eye could reach, variegated with lines of fire; and the light reflected on the sky, made the heavens appear in a blaze.

In the daytime, pillars of smoke were seen in every direction; while the birds of prey were observed hovering round the conflagration, and pouncing down upon the snakes, lizards, and other reptiles, which attempted to escape from the flames. This annual burning is soon followed by a fresh and sweet verdure, and the country is thereby rendered more healthful and pleasant." P. 258.

JALLONKA WILDERNESS. MISERABLE FATE OF A FEMALE SLAVE.

April 24, 1797.

"BEFORE daybreak the Bushreens said their morning prayers, and most of the free people drank a little *meening* (a sort of gruel), part of which was likewise given to such of the slaves as appeared least able to sustain the fatigues of the day. One of Karia's female slaves was very sulky, and when some gruel was offered to her, she refused to drink it. As soon as day dawned we set out, and travelled the whole morning over a wild and rocky country, by which my feet were much bruised; and I was sadly apprehensive that I should not be able to keep up with the coffee during the day; but I was, in a great measure, relieved from this anxiety, when I observed that others were more exhausted than myself. In particular, the woman slave, who had refused victuals in the morning, began now to lag behind, and complain dreadfully of pains in her legs. Her load was taken from her, and given to another slave, and she was ordered to keep in the front of the coffee. About eleven o'clock, as we were resting by a small rivulet, some of the people discovered a hive of bees in a hollow tree, and they were proceeding to obtain the honey, when the largest swarm I ever beheld, flew out, and attacking the people of the coffee, made us fly in all directions. I took the alarm first, and I believe was the only person who escaped with impunity. When our enemies thought fit to desist from pursuing us, and every person was employed in picking out the slings he had received, it was discovered that the poor woman above mentioned, whose name was Nealee, was not come up; and as many of the slaves in their retreat had left their bundles behind them, it became necessary for some persons to return,

and bring them. In order to do this with safety, fire was set to the grass, a considerable way to the eastward of the hive; and the wind driving the fire furiously along, the party pushed through the smoke, and recovered the bundles. They likewise brought with them poor Nealee, whom they found lying by the rivulet. She was very much exhausted, and had crept to the stream, in hopes to defend herself from the bees by throwing water over her body; but this proved ineffectual; for she was stung in the most dreadful manner.

"When the Slatees had picked out the stings as far as they could, she was washed with water, and then rubbed with bruised leaves; but the wretched woman obstinately refused to proceed any farther; declaring, that she would rather die than walk another step. As entreaties and threats were used in vain, the whip was at length applied; and after bearing patiently a few strokes, she started up, and walked with tolerable expedition for four or five hours longer, when she made an attempt to run away from the coffle, but was so very weak, that she fell down in the grass. Though she was unable to rise, the whip was a second time applied, but without effect; upon which Karfa desired two of the Slatees to place her upon the ass which carried our dry provisions; but she could not sit erect; and the ass being very refractory, it was found impossible to carry her forward in that manner. The Slatees however were unwilling to abandon her, the day's journey being nearly ended: they therefore made a sort of litter of bamboo canes, upon which she was placed, and tied on it with slips of bark: this litter was carried upon the heads of two slaves, one walking before the other, and they were followed by two others, who relieved them occasionally. In this manner the woman was carried forward until it was dark, when we reached a stream of water, at the foot of a high hill called Gankaran-kooro; and here we stopt for the night, and set about preparing our supper. As we had only eat one handful of meal since the preceding night, and travelled all day in a hot sun, many of the slaves, who had

loads upon their heads, were very much fatigued; and some of them *snapt their fingers*, which among the Negroes is a sure sign of desperation. The Slatees immediately put them all in irons; and such of them as had evinced signs of great despondency, were kept apart from the rest, and had their hands tied. In the morning they were found greatly recovered.

"At daybreak poor Nealee was awakened; but her limbs were now become so stiff and painful, that she could neither walk nor stand; she was therefore lifted, like a corpse, upon the back of the ass; and the Slatees endeavoured to secure her in that situation, by fastening her hands together under the ass's neck, and her feet under the belly, with long slips of bark; but the ass was so very unruly, that no sort of treatment could induce him to proceed with his load; and as Nealee made no exertion to prevent herself from falling, she was quickly thrown off, and had one of her legs much bruised. Every attempt to carry her forward being thus found ineffectual, the general cry of the coffle was, '*Kang-tegi, kang-tegi*—Cut her throat, cut her throat; an operation I did not wish to see performed, and therefore marched onwards with the foremost of the coffle. I had not walked above a mile, when one of Karfa's domestic slaves came up to me, with poor Nealee's garment upon the end of his bow, and exclaimed, '*Nealee assilina* (Nealee is lost). I asked him, whether the Slatees had given him the garment, as a reward for cutting her throat; he replied, that Karfa and the schoolmaster would not consent to that measure, but had left her on the road; where undoubtedly she soon perished, and was probably devoured by wild beasts."

P. 331.

(To be concluded in our next.)

XLVI. *Some Observations upon the Vindication of Homer, and of the ancient Poets and Historians, who have recorded the Siege and Fall of Troy.* Written by J. B. S. MORRITT, Esq.* By JACOB BRYANT

* See Monthly Epitome, vol. ii. p. 259.

4to. pp. 96. 4s. Eton, Pote and Williams.

PREFACE.

"THE author of the work which I am about to consider has given to it the title of *A Vindication of Homer*. It seems extraordinary that he should have expended so much labour unnecessarily; for he has taken in hand to vindicate where there was no grievance, and to maintain what was never denied: not one syllable is to be found in the treatise, which he is pleased to oppose, that at all derogates from the character of the poet; on the contrary, there appears every mark of the highest admiration. To this Vindication another is annexed of the ancient Poets and Historians who have recorded the Siege and Fall of Troy: among these are Metrodorus, Herodotus, Thucydides, Diodorus Siculus, Pausanias, Plutarch; of the Poets, Simonides, Euripides, Lucretius, Ovid: to whom others, to a large amount, might be added. These are all spoken of by me as writers of consequence; and to their authority I continually appeal; nor can there be shown an instance in which they have been misrepresented: the author, therefore, is again at unnecessary trouble to defend where there is no censure nor opposition. His zeal and humanity are needless; for he tries to justify what was never disputed. At the same time, it will be worth while, as we proceed, to observe his mode of vindication; for I fear that it will be sometimes found very little removed from abuse: but of this I shall say more hereafter."—*P. iii.*

EXTRACT.

"IT seems extraordinary that people should be so very solicitous about the reputation of Homer when it was not in the least danger; for in the estimation of the world a poet's character does not depend upon the truth of his subject, but upon the execution of his work: there was therefore no occasion to write a Vindication of Homer, for there had been nothing hinted to his disparagement. Not the least evil accrued, though I ventured to substitute an apology instead of a supposed truth, or to have removed the scene to another region. I believe few have

shown a greater regard for the Poet's honour, or placed his excellence in a fairer light. Those who will not allow the *Ilias* to be a fable, yet own that it abounds with stories of gods and demi-gods, also with many supernatural events and strange occurrences, which by every reasonable and impartial person must be given up; and they are accordingly so acknowledged: in consequence of this, those who insist upon the authenticity of the history are obliged to make great detractions, and to divest the poem of many spurious ornaments. Hence it looks like a tree, stripped of its leaves and branches; nothing but the bare stem appears—*trunco, non frondibus efficit umbram*. This, in great measure, is allowed by the author of the Vindication; but he asserts, that whatever improbabilities there may be, they do not impeach the credibility of the history: but this is a great mistake; for the truth of any history must be more or less doubted, in proportion to these incredible articles. What should have been said is this, that they do not affect the Poet: on the contrary, if they are well conducted, they add to his reputation. The whole being a figment will not prove any obstacle. The poem of the *Fairy Queen* is an allegory; and the history of *La Mancha's Knight* is a fiction. Yet did either Spenser or Cervantes suffer in their character, or was the reputation of their works diminished? Why then are we so blindly solicitous about the truth of any poetical work, if it was designed to be a fable? Many fictions serve to illustrate the subject matter, and to lead to truths in disguise. If we admit nothing but what is literally true, all tropes and metaphors must be given up, and analogy laid aside. The greatest beauties and most useful ornaments in writing must be sacrificed. Let then the war of Troy be either real or feigned, to what does it amount? The *Ilias* will in all respects be the same, and its excellence unimpaired.

"But it is objected, that I have supposed that it originated in Egypt. Something to this purpose has been laid before the reader, but nothing determined: but if it were true, the same conclusions would follow, as the poem would be the same, from whatever quarter it came. If we possess a salutary fruit, or uncommon species of flower,

flower, why are we over-solicitous about its native region or climate? And if a person should be so indifferently as to say that it came from the desert of Zara, or the snows of Greenland, still be not too much offended, nor give way to extravagant censure and contemptuous ill-will. Mix a little compassion with your severity, and thank Heaven that you are better informed. To what obloquy have some people been exposed, because they ventured to engage in an innocent inquiry! There has been an outcry on all sides, that the whole of ancient history was in danger: it was, they say, a great presumption to move such a question.

Μη μινος Καταρίων, ακριβητος γαρ ημεμεν.

Yet such questions have been agitated, and no evil has ensued. We know that the popular story of Regulus, and of his return to Carthage, is mentioned by Silius Italicus, and likewise by Horace, and recorded as true: yet whoever reads Palmerius will find good reason to doubt it. The whole history of the Trojan war is by Monsieur Paschal set aside as a fable: and the evidence of Paschal is of no small consequence. *Homer wrote a romance; for nobody can believe that Troy and Agamemnon had any more existence than the golden apple: he had no intention to write a history, but merely to amuse us* *. See the Anecdotes of distinguished Persons, by W. Seward, Bsq. Supplement, p. 249.

"But it is still said, if this war is doubted, to what can we trust? I answer, to every history which is better authenticated; to the history of the siege of Tyre and of Carthage, also of Saguntum. We may give credit to the histories of Hannibal and the Scipios, of Pompey and Lucullus, of Cato and of Cæsar; in preference to any history of the son of Venus, or of Thetis; of Jupiter, Neptune, or Vulcan. Besides, the dispute about this city in Phrygia is not merely at what

time it existed, or where, but whether it could possibly have existed; for the nature of the country is such that the best geographers could never ascertain its position. Strabo thought that there was a part of the region near Achæum, where it might have stood: but this was only opinion. The natives had no tradition about it; nor was the name of Troy known there. Mr. Chevalier, as we have seen, has placed it upon a hill inland, and the author of the Vindication follows him: but he ultimately differs from him, and differs from himself, and is at variance with Homer and all the world beside. Still the alarm has been so great, that it has been said, *Our holy religion is hazarded, and our faith in danger*. But surely their faith must be very lukewarm that can be affected by the tale of a wooden horse and a Phrygian borough: and they do not consider the injury which they do to religion, as well as the dishonour, by making it depend upon such foreign and precarious objects. I little thought that by demolishing Babel I should injure the holy city, or by pulling down a pagoda ruin the church.

"Another argument to which many have applied, and of which I have taken some notice before, is founded on the authority of Thucydides: he believed the history of this war to be true, and gave it his sanction. *How is it possible*, they say, *to oppose such evidence?* He was certainly a most excellent historian; yet we may reasonably suppose that, like Socrates, Plato, Solon, and other philosophers of Greece, he had his share of credulity, and believed, as they did, in the traditions of his country. Where they all abounded, we cannot suppose him to have been exempt. If then we were to assent to any strange articles, which they believed, it would be difficult to know where to stop. We must give credit to the story of the Hydra, and of brazen bulls, also of Cerberus and Typhœus, and the war

* "Every body knows the excellence of Monsieur Paschal, of whom Bayle, and many other respectable writers, speak with the highest veneration. Hence I am not the only person, even of the moderns, who have esteemed the war of Troy a fable. I have the countenance of some of the wisest men of antiquity, and I have mentioned, among others, the name of Anaxagoras; who has been treated with so much contempt. It was through him that such improvements were made in religious philosophy; for he added *wisdom*, or divine intellect, to matter, which before was thought not only to be eternal, but the universal cause of beings."

of the gods. The history of their first kings also must be received, as it was implicitly believed by them: such was Cecrops *ἄγων*, and the serpentine Erichthonius, *πρὸς τὴν μητέρα γενεά*, together with numberless metamorphoses and idle fables, with which their mythology and histories are filled. The rape of Ganymede, the conflagration of Phaëton, the rape of Proserpine, and wandering of Ceres; the history of Argus *ἰσχυροτάτης*; the fable of the cow *ἰό*; and the *ἀνδρομέδης* of Hercules, were looked upon as indisputable facts, and admitted into their chronology. They were referred to in their calculations, and the times of other events were determined by them. This we learn by the accounts transmitted from Thallus, Philochorus, Eratosthenes, and other chronologists, mentioned by Tatianus, Theophilus, Clemens, and from the Parian marbles still extant. The most incredible stories were looked upon as sacred truths, and they raised altars and performed religious rites in consequence of this belief. Hence these traditions were not only credited by Palæphatus, Phurnutius, and Antoninus Liberalis; but by Pliny, Pausanias, and the sage Plutarch, and long before, by Solon, Socrates, Plato, and other philosophers of ancient date: we must not therefore conclude that a history must necessarily be genuine because they believed it, for they were credulous to the last degree. Other reasons must be assigned for a just assent, if any such can be obtained. Their authority in such instances cannot be deemed sufficient, for they believed more or less the greatest absurdities: I say, more or less, for they were not strictly uniform in their degree of faith, Thucydides may be observed at times to speak with some diffidence, and not to place an entire confidence in Homer. He doubts, in some instances, whether the Poet is to be trusted: *ἢ τὴν ἱκανὸν τεκμηρίωσιν*; again, *τὴν Ὀμήρου ἀνὰ ποιητῶν ἢ τὴν χρεὶν κειμένην πιστεύειν*. L. 1. c. 9. p. 9. c. 10. p. 10.

"It has been mentioned, that this subject upon which I had before written had been considered by me for a great many years; and I had collected many memorials from a variety of authors, and to a large amount, concerning the life of the Poet, and the history of his family. These memo-

rials seemed to be curious, and at the same time not very obvious; but the author tells us, *that all that I have said is conjecture, and of no weight; and notwithstanding my erudition, my authority on this subject is on a level with that of the most ignorant*, p. 31. This is very decisive and determinate; and the author sets off to great advantage the opinion which he entertains of his own superiority: I shall not, therefore, whatever erudition he may please to allow me, venture to reply, but will timely withdraw myself from so unequal a conflict. But before I quit the field entirely, I beg to hint to the author, that however conscious he may be of his parts and powers, there are many inaccuracies and mistakes still remaining in the treatise which I have been obliged to oppose: but as I am led to believe that I have proved my innocence in respect to many severe articles of censure preferred against me, I shall rest contented with having performed the duty which I owed to my character, and omit every thing which that duty does not require; nor should I perhaps have made any reply to the treatise above mentioned, had it not contained some popular arguments which have been elsewhere used upon the occasion. Hence by replying to one I give an answer to all. I had likewise another reason, which has always been prevalent in these researches, wherein I have at all controverted the early histories of Greece. It seemed to me that, if I showed the obscurity, uncertainty, and inconsistency of these histories, I should tacitly recommend the history, of all others, the most ancient and most excellent, and show its superiority." P. 89.

XLVII. *The British Cabinet*; containing Portraits of illustrious Personages, engraved from original Pictures: with Biographical Memoirs. By JOHN ADOLPHUS, F. S. A. Imp. 4to. pp. 41. 2l. 2s. E. Harding, Pall Mall.

LIST OF PORTRAITS,
(Engraved by Harding, Birrell, Vandenberghe, and Platt.)

1. *MARGARET Countess of Richmond and Derby* (1509).

2. *Ho-*

2. *Honourable Thomas Townshend* (1780), in the collection of Lord Sydney.

3. *Henrietta Duchess of Orleans* (1670), at Earl Poulett's.

4. *John Ashburnham* (1671), at ditto.

5. *Charles Earl of Egremont* (1763), at Petworth.

6. *John Lord Poulett* (1649), at Earl Poulett's.

7. *Sir Henry Sidney* (1586), at the Earl of Egremont's.

8. *Ababella Churchill* (1730), at Lord Falmouth's.

9. *Dudley Lord North* (1677), at the Earl of Guildford's.

10. *Richard Sterne, Archbishop of York* (1683).

11. *Lady Sundon* (1742), at the Rev. Mr. Jacobs'.

12. *Lady Mary Dudley* (15—), at the Earl of Egremont's.

13. *Doctor Robert Brady* (1700).

14. *Sir Anthony Mildmay* (159—).

15. *Sir Robert Shirley* (16—), at Petworth.

16. *Roger Gale* (1744), in the Public Library, Cambridge.

17. *William Lord Willoughby, of Parham* (1666).

18. *Sir Henry Martin* (1641), in Trinity Hall Lodge, Cambridge.

19. *Mary Countess of Buckingham* (16—), from her Monument in Westminster Abbey.

20. *Elizabeth Allington, Lady Seymour* (1731), at the Earl of Egremont's.

21. *Sir George Villiers* (1606), from his Monument in Westminster Abbey.

22. *Thomas Percy, Earl of Northumberland* (1572), at the Earl of Egremont's.

23. *William Plat* (1637).

24. *Francis Lord Seymour, of Trowbridge* (1664), at ditto.

25. *Thomas Lord Paget* (1742), at the Earl of Uxbridge's.

EXTRACTS.

HENRIETTA DUCHESS OF ORLEANS.

"THIS Princess early shared in the misfortunes of her family. She

was daughter of Charles I. King of England, born at Exeter the 16th of June 1644. Before she had completed her fifth year the murder of her father was perpetrated, and the Princess, with her mother, took refuge in Paris.

"The pension assigned for the maintenance of these unfortunate princesses was so ill paid, that Cardinal de Retz describes a visit which he made to the Queen in the Louvre, when he found her in her daughter's apartment, who was lying in bed for want of wood to make a fire. 'The fact is,' says the Cardinal, 'that the Queen's pension was six months in arrear, the tradesmen refused credit, and there was not a single billet of wood in the house.'

"The Princess Henrietta, while very young, displayed so many charms, that the queen mother of France, Anne of Austria, had it in contemplation to effect a matrimonial alliance between her and the young king Louis XIV. Contrary to all reasonable expectation, however, it appeared that the King entertained an indifference, or, perhaps, an aversion to the Princess.

"The queen mother, finding her first intentions frustrated, determined to make a match between her other son, Philip Duke of Orleans, and the Princess. In this she found no resistance, for the Duke is described as being greatly attached to his mother, effeminate in his person and manners, and, though fond of the company of women, more desirous of their admiration than their love. He seemed incapable of loving any one but himself.

"At the restoration the Princess went to London, in company with her mother, who was desirous of participating in the joy of an event so fortunate to her family. Her charms made a strong impression on the Duke of Buckingham, and the Duke of Orleans, apprehensive perhaps of a rival's success, incessantly pressed the Queen Dowager by letters to return with his intended bride.

"When the Queen yielded to these solicitations, King Charles II. accompanied her one day's journey from London, and many of the courtiers paid the same compliment; but Buckingham was so entirely governed by his passion, that he resolved not to leave the Princess, and actually obtained the King's permission to accom-

pany

pany her to France. He carried his ridiculous passion to such an excess, that he quarrelled with the admiral for his attention to his amiable passenger during the voyage, which was tempestuous and dangerous.

"Alarmed at these appearances, the Queen desired Buckingham to proceed immediately to Paris, while she remained a few days at Havre with her daughter, who was attacked with a fever, in consequence of her fright.

"She soon recovered, and returned to Paris, where the persevering passion of Buckingham gave some uneasiness to the intended husband. He complained to his mother; but that Princess seeing no probability of the Duke's success, and perhaps not displeased at a presumptuous passion so like that which Buckingham's father had felt for herself, calmed her son's inquietudes, and the marriage was soon afterwards completed.

"This event made the Princess more known than she had hitherto been, and she was generally admired. Even the King was supposed to make amends for the indifference with which he had formerly viewed her, by a degree of passion utterly inconsistent with his consanguinity. There is, however, no well-founded reason to suppose that this predilection was attended with any improper circumstances, though the Princess always retained a great share of influence over the King, inasmuch that she excited the anger of the queen mother, and the jealousy of her husband, who, though incapable of love, was very susceptible of that tormenting passion which is generally and often falsely supposed to proceed from it.

"In the gay and dissipated court of Louis XIV. where the intrigues of politics and love were blended in the most inextricable manner, and where beauty, joined with high birth and distinguished situation, could not fail of attracting general homage: in such a court it was impossible that the Princess should escape a considerable share of obloquy. Her husband's jealousy was carried to an excess by the number and rank of her admirers. None of them, however, seems to have inspired her with so much partiality as her husband's own favourite, the Comte de Guiches: for this young nobleman, who was every way quali-

fied to deserve her preference, the Princess felt an undoubted predilection, though it does not appear ever to have been carried to a criminal extent.

"She lived about ten years in the centre of admiration and intrigue; and, though often incommoded by her husband's jealousy, and the efforts of his mistresses to make her uneasy, in a state of apparent felicity, when she went to England on a secret mission to her brother Charles II.

"In this she was eminently successful, and on her return to France expected all the honours which could result from her peculiarly auspicious situation, that of being, at the age of twenty-six, the medium of amity between the two most powerful reigns in Europe. But, alas! how vain are the hopes of mortals! In eight days after her return she was seized with a disorder which terminated her existence.

"The twenty-fourth of June 1670 she went to St. Cloud with her husband, and occasionally complained of a pain in her side; this, however, did not hinder her from bathing, or seem likely to produce fatal consequences. The twenty-ninth she arose apparently in good health, but in the course of the day, and particularly after dinner, grew so ill that medical advice was thought necessary. By some strange fatality, the physicians considered her complaint as trifling, though the Princess complained of the most excruciating internal torture, and expressed her firm belief that she had been poisoned. After nine hours of dreadful agony, she expired the thirtieth of June.

"A suspicion that she was poisoned by her husband generally prevailed, and appearances were such as to afford foundation to the opinion."

RICHARD STERNE, ARCHBISHOP OF YORK.

"THIS worthy prelate, no less celebrated for his learning than loyalty, was born in Nottinghamshire, about the year 1596. He received his education at Cambridge, where he was fellow of Corpus Christi; and in the reign of Charles I. master of Jesus College in that university, and chaplain to Archbishop Laud.

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"When the king was reduced to great pecuniary distress, Sterne, with several other heads of houses, was very instrumental in forwarding the measure of sending the university plate to be coined for his Majesty's use.

"Cromwell was so highly incensed at this effort of honest zeal, that he seized Sterne, and two more masters of colleges (Dr. Beale, master of John's, and Dr. Martin, master of Queen's), whom he carried in triumph to London. They were shown at Bartholomew Fair, and at Temple Bar, in order to give the people an opportunity of stoning them; but that not succeeding, it was judged expedient to confine them in the Tower.

"After remaining in this place nineteen weeks, Sterne was imprisoned thirty weeks in Lord Petre's house. He was afterwards sent on board a ship at Wapping, and, with near three-score gentlemen, put under the hatches, all inlets for air being stopped, with the obvious intent of stifling the prisoners. The space did not admit of their standing upright, and they had no accommodation but the bare boards. It is even said, that a project was entertained of selling them for slaves to the Algerines.

"After three years imprisonment, Sterne was released, and had the consolation to attend his worthy patron, Laud, for a short time before his execution, and of performing for him the last offices on the scaffold.

"His oppressors had completely plundered him of every part of his property; they did not even spare the poultry in his yard, and robbed an unborn infant of the linen in which it should have been wrapped.

"He lived in penury, which he sustained with great fortitude, and total obscurity, till the restoration, when he resumed his mastership of Jesus College, which he held till he was made Bishop of Carlisle, and afterwards Archbishop of York.

"He is the reputed author of that ineffable treatise the *Whole Duty of Man*; besides which he compiled a system of logic, wrote a comment on the 103d Psalm, and assisted in the *Polyglot*.

"It is to be recorded, as an honourable instance of charitable munificence,

that he gave 185*ol.* towards the rebuilding of St. Paul's cathedral.

"He died the 18th of June 1683."

LADY SUNDON.

"LADY Sundon, whose maiden name was Dives, was the daughter of a gentleman in Hertfordshire. She married William Clayton, Esq. a gentleman of private family.

"Mrs. Clayton had the good fortune to obtain the situation of bed-chamber-woman to the Princess of Wales, afterwards Queen Caroline, to whom she rendered her services in the highest degree acceptable, and obtained a very great share of favour and influence.

"The exact circumstances to which her ascendancy is to be attributed are not known. Lord Orford ascribes it to her being entrusted with a secret relating to the Queen's health, which was not disclosed even to the King, or to the Queen's own physicians, till it was too late to save her life*. This account is deficient in some circumstances of probability. Lady Sundon's influence was, however, so great, that Sir Robert Walpole frequently expressed his surprise at it, and declared that he had never been able to shake her credit.

"The interest of this lady's husband was greatly promoted by the Queen's kindness. On the accession of George II. in 1727, he was appointed one of the Lords of the Treasury; he was afterwards member for St. Mawes and for Plympton; and in 1735 he was made a peer of Ireland.

"His residence was at Sundon House, in Bedfordshire; and he was so remarkable for his parsimony, that in 1741, when he was candidate on the court interest to represent the city of Westminster, the opposition party caused a dead rat to be carried about the streets, which they said had been starved in his kitchen.

"Queen Caroline being a distinguished patroness of learning, her favourite lady was likewise emulous of being thought a protectress of men of letters. She was courted by Dr. Clarke and Dr. Hoadly, and by many others who expected favours from the Queen. She corresponded with Dr. Hoadly;

* "Lord Orford's Works, vol. iv. p. 307."

and his letters to her, which are published, show his high opinion of her talents and influence.

"She died, without issue, in January 1742."

SIR ANTHONY MILDMAY

"WAS son of Sir Walter Mildmay, the founder of Emanuel College, and obtained the honour of knighthood at the hands of Queen Elizabeth, who likewise employed him in an embassy to France.

"He was sent to that court in September 1596, and, in conjunction with Gilbert Talbot, Earl of Shrewsbury, had the honour of investing Henry IV. with the order of the garter.

"Sir Anthony remained in France about two years, and seems to have been in considerable favour with the King, who expressed his notion of the Queen's attachment to the Earl of Essex, by saying, that her Majesty would never suffer that nobleman to stray from her petticoat. Sir Anthony reported this expression to the Queen, who wrote four lines, in her own hand, to Henry IV. so replete with severity, that, when he read them, he was so exasperated against the ambassador, that he drove him out of the chamber, and hardly refrained from striking him.

"By his wife Grace, co-heir to the estate of Sir Henry Sherington, he had one daughter, who married Sir Francis Fane, afterwards Earl of Westmoreland."

SIR ROBERT SHIRLEY.

"SIR Robert Shirley was the youngest of three sons of Sir Thomas Shirley, of a very ancient and respectable family in Suffolk. He was, by his elder brother, Anthony, a great traveller, introduced to the Persian court; and, being promoted in the army, performed great services against the Turks, and added to his military wreaths the honours of humanity.

"He was envied by the lords, and beloved by the ladies; and at length, after some opposition, married a reputed relation of the great sophy, who accompanied him to England. He made himself singular by affecting constantly to appear in his Persian habits.

"To this affectation it is probable that he added a considerable share of

pride, as he engaged in a quarrel with the Persian ambassador, to whom he is said to have given a box on the ear. The King (James I.), who hated quarrels, sent them to Persia, to prefer their mutual complaints to the sophy; but they both died in the passage.

"The exploits of Sir Robert and his two brothers, Sir Anthony and Sir Thomas, were the subject of a dramatic piece; and Fuller compares them to the Horatii."

XLVIII. *Letters during a Residence in England.* Translated from the French of HENRY MEISTER.—Containing many curious Remarks upon English Manners and Customs, Government, Climate, Literature, Theatres, &c. &c. &c. Together with a Letter from the Margravine of Aufpach to the Author. 8vo. pp. 324. 6s.—*Longman and Rees.*

CONTENTS.

LETTER I. General Description of England—Comparison of the English and French Character.—II. Description of London—Revolutionary Anecdotes.—III. Playhouses—Sitting of Parliament.—IV. Of the British Constitution—Of popular Elections.—V. Sunday—The English delight in the Country—Women.—VI. Prisons, Hospitals, Greenwich Hospital—Lettre de Miladi C***** à l'Auteur—Translation of Lady C*****'s Letter to the Author—Of the Defects of the British Constitution—Difficulty of characterizing the English Nation—The Author's Reply to Lady C*****'s Letter.—VII. Of Shakespeare.—VIII. Opinion of the English Nation on Rousseau's Social Contract.—IX. More of old-fashioned Politics; being a Continuation of the Subject of the foregoing Letter.—X. What a Traveller ought to be.—XI. Effects of Climate on the English Character—Present State of England, with respect to the French Revolution.—XII. Of Sea-coal, and its moral and physical

physical Effects.—XIII. Second Description of London.—XIV. Of the English Stage.—XV. Of the English Language.—XVI. Dinner at Fishmongers' Hall.—XVII. Windsor, Slough, Oxford, Stowe, Blenheim.—XVIII. English Women.—Morals of the English.—XIX. The Author, under the Similitude of a Dream, gives the Countess de V—— a Description of the magnificent Country-seat of William Beckford, Esq. in Wiltshire.—XX. The Countess de V——'s Answer to the foregoing Letter.

EXTRACT FROM THE TRANSLATOR'S
ADVERTISEMENT.

"THE Author, a Swiss by birth, resided, for twenty years before the French revolution, at Paris, in quality of correspondent and literary agent for the Emperors of Russia, the Duke of Brunswick, and the Margrave of Anspach, together with other northern sovereigns; a character in which the great Voltaire himself appears to have been employed by the princes of the House of Brandenburg, and which, though it does not entitle the person bearing it to be enrolled in the *corps diplomatique*, is yet necessary to promote the benefit of society; and, if not so honourable, is, perhaps, a more innocent employ than that of an avowed spy under the protection of letters of credence.

"Mr. Meißer is now, or was lately, at Zurich, in Switzerland, and is supported by a pension allowed him by the Margrave of Anspach. He is esteemed, by those who know him best, as a worthy and respectable man, possessing much literary knowledge, and more taste." P. xxiii.

EXTRACT.

EFFECTS OF CLIMATE ON THE
ENGLISH CHARACTER.

"A DISTINGUISHABLE characteristic of the climate of this island is, its very great variableness, and a considerable degree of humidity. Winds, from whatever quarter they blow, bring with them rain; and in the fairest days it is very seldom that the air is not loaded with vapours, more or less perceptible. We are every where enveloped in a fog; and, of all the coun-

tries I have ever travelled in, never did I find fogs so frequent, or so thick and heavy. This is surely the land of mists and vapours; and, were it not for high winds which every now and then sweep and dry the earth, it would be constantly damp and wet; for it is easy to imagine that the rays of the sun, having to force a passage constantly through such a dense atmosphere, must be greatly weakened in power and activity. I will not say with the Marquis de Caraccioli, that *the brightest sunshine in England is not equal to the brilliancy of a moonlight night in Naples*: it is, however, very certain, that the sun appears very seldom in his full splendour: for, when you suppose you are going to enjoy the comfort of his beams, he is, in a moment after, hid from you by impenetrable clouds; and, in general, for whatever cause I know not, except it be a peculiar predilection for the immortal Newton and his disciples, nature appears to be here more lavish of brilliant nights than fair days. Young, so harshly apostrophized by Le Mierre, in his *Fables*; this Young, I say, (*Noctambule pressé que le soleil se couche*), 'the night-walker, eager to see the setting sun,' considering the partial distribution of day and night in his country, had more reason for hating daylight than is generally believed.

"I am sensible that these remarks apply rather to London than other parts of England. The immense consumption of sea-coal increases the quantity of fog, thickens it, and renders it of longer duration, and, moreover, causes these mists to be more gloomy and suffocating. I am never so much incommoded as at the moment I rise from my bed. To breathe the fresh air of the morning is a sort of luxury which is not to be enjoyed in this noble large city; it is a poetical fancy conceived, like other felicities of the Golden Age, in the brain of the writers of eclogues. I am of opinion, that it is from being deprived of this enjoyment, that we may account for the habit so common with the English, of rising later than we are accustomed to do. They will endeavour to persuade you here, that these exhalations being impregnated with nitre and sulphur, are so far from being prejudicial, that they neutralize the fogs, purify the air, and preserve it in a proper degree of temperature. This may possibly

possibly be, but it is very certain they render the atmosphere thicker, and more dark and heavy, and perceptibly charge the air you breathe with a very disagreeable black smoke.

"As a proof that the climate throughout England does not greatly differ from that of London, except in the circumstance just before mentioned, we may instance the nature of its produce. By an excellent mode of cultivation, the land is made to produce the best of corn, and in such abundant crops that one year's harvest is sufficient for the consumption of fourteen months; the pasturage is rich; potatoes are superior to any grown in France, and hops are very good; but grapes, and all the fruits and pulse which owe their perfection to the genial influence of a warm sun, are not to be had; it is only by mere dint of art that they are raised; and their vegetation being factitious, they have rather the resemblance than the reality of what they are called. It is very easy to discover the great labour and painful industry which luxury employs in effecting this imposition upon itself; it is Vulcan endeavouring to get the better of Apollo, and it must be confessed, the gods themselves are apt to fail whenever they attempt any thing out of their province.

"A sky in which no cloud is to be seen, is so great a novelty, that it takes place of all other news; and it is impossible for a foreigner not to remark the joyful congratulations which he hears on all sides, when the sun condescends to show himself ever so little—a very fine day—very fine weather, indeed!

"Is it not from the uncommonness of fine weather in England that the country has produced so many good poets and so few painters of excellence? Nature is rarely seen there in her best drefs. How much more sensible and lively then must the imagination prove? Nature, in the perfection of her charms, is a mistress only seen in this island for a short time, and, as it were, in secret; in other countries, as in Switzerland, Italy, and in the southern parts of France, she is a wife, and her beauty is less thought of and admired. Lively impressions may form a great poet, but they will not make great painters. Because it is not enough that the painter is strongly charmed, but he must copy nature with the pencil in his

hand; he requires the advantage of time for observation; he must consider his model at leisure; he must have serene weather to view it in, and a perfect daylight to see clearly every object of his imitation; it is only under a clear sky that colours appear in their full truth and lustre.

"If you were told of an island in a certain latitude, in which the winds were extremely variable, the climate rather temperate, but the air almost continually loaded with fogs and watery mists; if you were further informed, that the inhabitants of this island, after having, by their labour and industry, acquired a competency, indulged in habits which induced a necessity for an abundant diet; that, indeed, they consumed little bread, an aliment which is easily changed to chyle, but a great deal of flesh, much butter, and large quantities of potatoes, and that their constant beverage was a strong beer of a peculiar fattening quality, and in which a little opium was infused; would you not be inclined to pronounce, that with such a regimen, in such a climate, the men must, in general, have much bodily substance, and materials for life and reproduction, and, in many respects, great strength and vigour for action, and the support of labour and hardships; but that for the most part their fibres must be soft and flaccid, and consequently without elasticity and feeling; and that, with a few exceptions, their animal spirits were dull, and circulated but slowly? Well, now, what you would presume, I think I have seen.

"The English caricatures always picture a Frenchman lean and half starved; and it cannot be denied but that the English, in general, have the appearance of being far better fed. This does not altogether proceed from their eating more, but from the difference of the aliments which the one and the other nation accustoms itself to. There is more gross and elementary matter in the English diet; ours is at the same time less heavy, and of a more bracing quality, consequently it must more easily cherish the warmth of the vital principle, and accelerate the circulation of the blood. It is impossible but from excess of the former regimen there must be produced in the moral character a greater degree of heaviness, indolence, and melancholy; and
by

by abuse of the latter, much gaiety, folly, and precipitance.

"Is not the disease to which the English are particularly subject, and which has passed to other nations by the name they have given it, *the spleen*, a plain proof of the twofold effects of their diet and climate? Do but ask our friend Montaigne, whether constantly to look up to a sky obscured with clouds and vapour, will not dispose the mind to gloomy thoughts, and melancholy ideas?

"As a relief from the anxiety and languor, the natural consequence of the mode of living I have described, the English are under the necessity of having recourse to various means, which are not without many inconveniences. They drink a great deal of tea; this certainly helps digestion, and dissolves the humours by helping them in their passage, but it increases perspiration, and brings on relaxations of the nervous system. Another means made use of, still more dangerous, is the immoderate quantities of the strongest wines, and the most fiery spirits. Gin and brandy are the regale of the lower sort of people, and the women of this class are not less addicted to drinking these liquors than the men.

"From these meteorological and dietetic remarks, I wish to draw a conclusion which, in my opinion, will fully explain why the characteristic of the English is that of method and steadiness, with less restlessness and more seriousness than we appear to possess; an activity less lively than ours, but more sedate; a degree of mirth less natural than with us, but not so easily excited, nor so violent in its paroxysms; a temper of mind less volatile, but more solid and profound; feelings less discoverable and active, but stronger and more just. If an Englishman begins to act he does it after reflection, and a full examination. His moments of mirth and jollity convey the idea of that sort of delirium attendant on the attacks of a feverish disorder. Who is there in France without wit and humour? I will freely pronounce that the very fools and idiots are not without it. But here, though the people in general think properly and justly on all occasions, you find but few who are possessed of wit, except some men of talents, who, by an assiduous attention, have opened the stores of ingenuity. Wit is not here a parasite plant,

the spontaneous production of the land; it springs up only where it has been carefully planted in a soil properly prepared to receive it. There is, if you will permit me the remark, less wit and humour in England than in France; but what is found here is more original, and better digested; there are fewer false pretensions to a refined understanding here; it is here, too, less common to apply it to an improper use; and it is not, as in some other places, a general received opinion, that wit can make up for all deficiencies, and that, with it, decided opinions may be given on all matters without study, or the least previous acquaintance with the subject." P. 138.

XLIX. *Ten Views of the Interior of Gloucester Cathedral, with Descriptions.* Drawn and engraved by T. BONNOR. 8vo. pp. 20. 5s. Bonnor, Cary.

LIST OF PLATES.

1. *INSIDE View of the Cathedral.*
2. *The Choir and High Altar.*
3. *The North Aisle, with the Monuments of King Edward II. and King Osrick.*
4. *Cells for Punishment, in the North Transept, and Altar, in St. Andrew's Chapel.*
5. *The Whispering Gallery.*
6. *South Aisle of the Saxon Crypt.*
7. *The Lady's Chapel, from the West.*
8. *The College School.*
9. *The College Library.*
10. *The Great Cloister, from South-east.*

EXTRACT FROM THE INTRODUCTION.

"THE plan of this work is, by copper-plate engravings, after accurate drawings made on the spot, and by historical and accurate descriptions, appropriate anecdotes, traditions, applicable literary compositions in verse and prose, &c. &c. &c. to present and explain a selection, from all parts of the kingdom, of the most picturesque and interesting views of castles, abbeys, cathedrals, palaces, mansions, ruins, and such other specimens of art, both of recent and remote date, as are best calcu-

calculated to gratify the scientific taste of the antiquarian; in addition to which, such of the more striking beauties and extraordinary features of Nature, as have attracted particular admiration, or may be deemed worthy the contemplation of the curious, will occasionally embellish its pages." P. 5.

EXTRACT.

THE COLLEGE SCHOOL

"WAS built for the instruction of the youth belonging to the choir. It has been a first-rate seminary of learning for centuries: and its character was greatly raised by the judicious arrangements and rules laid down by the celebrated Mr. Wheeler, who was its head master during a considerable part of the latter end of the last century. He had previously been a tutor of Christchurch College, Oxford. His learning, ingenuity, ability, and strict attention, were happily applied to the improvement of the school in various ways. He new-modelled it in every respect, both within doors and without.

"Before his time, the Grove, as it is now called, was in a state of neglect, overrun with docks, thistles, and other weeds; pieces of decayed timber lay scattered about in all directions; and quantities of filth, deposited on various parts of its surface, rendered it altogether a nuisance. With the assistance of his scholars, and for their joint exercise and amusement, he filled up a saw-pit that was there, removed all the litter and lumber, and laid out the ground after a regular plan. His object was not merely to convert a neglected and offensive place into a playground; his views were much more extensive: they were not less directed to encourage habits of industry, to promote activity, and to excite in young minds a taste for practical gardening, and for the cultivation of a nursery, than they were to the inculcating elevated and classical ideas.

"He formed a mount; the path to the summit of which was narrow and steep, requiring great exertion to climb, and meant as an emblem of the road to happiness. An *arbor vite* at the top of it, by its perpetual verdure, was typical of the immortality of a future state, as the reward of virtuous exertion and perseverance. Two cypress trees at the bottom, were the

emblems of death, through which all must pass on their road to immortality. He planted a birch tree, with a vine twining up it, as allusive to good and evil; and he distinguished the walks by the appellations of the orators' walk, the poets', the historians', the moral, &c. according to the classes of the upper school. The narrow walks within, were termed the reciters' walks; and that which formed the entrance to the Grove, was called the rudimentarians' or novitiates' in grammar.

"The school clock was designed by Mr. Wheeler, and provided at the expense of Mr. John Hanbury, 'educated at this school, and parliament man for this city.' The letters of the alphabet denoted the hours, which being read backward, expressed 'Most Loving Kind John Hanbury's Gift; For Ever Day Celestial Bless the Author.' The four corners were ornamented with the four cardinal virtues, each accompanied by proper symbols, and suitable Latin mottos. Twelve verses corresponding with the twelve hours, and other lines in verse, of an admonitory tendency, were occasionally changed in colour, by a mechanical contrivance, from red to blue, black, &c.; the intention of which was to suggest, that however equal to its uses that clock, or any other human invention might be, the exercise of an ingenious imagination, and the application of talents, may always add to the work, and render it still more worthy of admiration." P. 17.

L. *Ten Views of Goodrich Castle, its Environs, and Flanesford Priory, on the Banks of the Wye; with Descriptions.* To which is added, a Description of Copped Wood Hill, with its surrounding Scenery, viz. Bishop's Wood, Symond's Yat, &c. Drawn and engraved by T. BONNER, pp. 46. 8vo. 7s. 6d. Bonner, Cary.

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EXTRACTS.

GOODRICH CASTLE*.

"IT is unknown when this castle was built, or by whom. The near affinity of its name to the signature of 'Godricus Dux,' which occurs twice in the Monasticon, among the witnesses to two charters granted by King Canute, has made it a question, whether it might not have been named after, or built by him. The conjecture, however, seems to be wholly abandoned for want of corroborating circumstances, to overcome the difficulty arising from the incident that neither of the monasteries to which those charters related, is in or near the county of Hereford, in which Goodrich Castle stands.

"The earliest authenticated accounts of this castle, are dated 1204; when William Marshall, Earl of Pembroke, had a grant of it from King John. His son Walter died 1246." P. 9.

"Prior to the use of ordnance, it

must have been a place of strong defence, but too much exposed to attacks from the adjacent heights to be long tenable against such destructive engines.

"It stands on a small promontory near the south-east extremity of the county of Hereford. When looked up to from the Wye, it bears a proud and formidable aspect. The passage, and two closes, on the north and north-west, below it, and adjoining to its wood, are in the county of Monmouth, forming a circular area of about twelve acres; but the lands encompassing it on the other sides, are in the county of Hereford.

"In this castle were deposited the records of the region, or liberty of *Urbensfeld*, 'a great lordship' long 'to the Erle of Shrewsbury;' where it has a prison, as being the Caput Baronie, or Libertatis." P. 12.

ROSS.

"THE greatest boast of this town, is the honour of having produced that pure pattern of benevolence, John Kyrle, Esq. characterized by Pope, and invested with deathless fame under the title of *the Man of Ross*. The King's Arms, now a respectable inn, was formerly his residence, and still bears the name of *the Man of Ross's House* †. An account of his delightful walks, his causeway ‡, and other numerous benefits, which this town acquired by his laudable exertions, and judicious application of a very moderate fortune to objects of charity and public good, would highly embellish, but at the same time very greatly exceed the limits of this work §." P. 18.

* "So written by Gough, and other antiquaries of the present day, though the earlier authorities have successively written it Goderyce, Godrich, Godrick, Goderick, Gotheridge, Goodwich, Goodrick, &c."

† "Where, in the assembly-room, is a drawing from which a coinage is intended to be struck, out of respect to this extraordinary character, and descriptive of the advantages of the situation of Ross. At the King's Head inn there is a respectable picture, a likeness of the Man of Ross."

‡ "Whose causeway parts the vale with shady rows?

'The Man of Ross!' &c. POPE."

§ "A sketch of his life will soon be published, by the author of this work, with an exact engraving of his portrait, from the original picture in possession of Lord Muncester, who honours it with his patronage; the medallion upon his monument, of Charity supported by Benevolence; a fac-simile of his handwriting; his curious ring; his chair, &c. with a view faithfully to restore what Pope so pathetically laments,

'His race, his form, his name, almost unknown!'"

PECULIAR CUSTOM.

"THERE is a peculiar custom which cannot be accounted for, unless it originated for the advantage of this college (of St. Dubricius). It is, that the brinkers, or persons owning land adjoining the river, have a right to fish in this part of the liberty of Urchenfield, 'provided they expose the salmon and other fish that are caught, for sale, on a board fixed up in the Hereford turnpike road, between Llanfrolther and Horewithy.' This 'Free Water,' as it is called, extends from near Hom Lacy to Strangford, which is between seven and ten miles. The fish-board has been down about seven years. Mr. Mynd, and others of the neighbourhood, remember the fish exposed to sale upon it, which right of custom still remains. About thirty years ago, Francis Woodhouse, Esq. of Aroinstone, presented it at the manor court of Wormlow, and compelled the fishermen to bring their fish to this board, that 'any woman, big with child, or poor person, might have as small a piece as a pound;' and the price per pound was fixed by the court at 4d.; but this must have been at a time of scarcity, for not many years back, salmon frequently used to be sold at Rofs for two-pence halfpenny per pound. The scarcity of fish, of late years, appears to have been the reason this custom has not been attended to; for, before the weirs were put upon the river, fish were so plenty, that the farmers' servants and apprentice boys had it stipulated in their contracts and indentures, at Hereford, and this neighbourhood, 'that they should eat it but three days in a week.'"

P. 20.

ANECDOTES OF THE REV. THOMAS SWIFT—GOODRICH CHALICE,

"USED in administering the sacrament, involves too interesting a portion of history to be omitted. It was drawn with permission of the Rev. Mr. Henry Williams, A.M. vicar of this church, 1795.

"The Rev. Thomas Swift, vicar of Goodrich, who was grandfather to Dean Swift, of St. Patrick's, in Ireland, and married Elizabeth Dryden, sister to the father of John Dryden the poet (by whom he had ten sons and four daughters), at the time of the rebellion was remarkably zealous and

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active for the royal party, and is described as having been conspicuously courageous, and shrewd in his inventions to distress the enemy.

"Lord Clarendon observes, that 'the king received no relief that was more seasonable, or acceptable,' than a sum this clergyman collected, by mortgaging his estate, and every other means in his power, with which he repaired to Ragland Castle, whither his Majesty had retired after the battle of Naibley; 'when his distress was very great, and his resources entirely cut off.' The governor, with whom he was acquainted, asked his errand: 'I am come,' said he, 'to give his Majesty my coat.' As he took it off, the governor pleasantly replied, 'It is of little worth.'—'Why, then,' said Swift, 'take my waistcoat;' which being ripped, was found to contain 300 broad pieces of gold.

"His mother was so capricious and ill-natured as to disinherit him (though an only child) merely for robbing an orchard when he was a boy. Besides his church preferments of Goodrich and Bridftow, he had a temporal estate of about 100*l.* per ann. in the parishes of Goodrich and Marlow.

"His ability and exertions drew down the resentment of the Earl of Stanford, Captain Kyrle, and the other officers acting under the Earl at Goodrich Castle; who pursued him and his family, with the fullest measure of rancour and oppression: they likewise charged him with having purchased arms, and sent them to Monmouth: and with preaching at Rofs, from 'Give unto Cæsar the things which are Cæsar's,' in which he was accused of rendering to Cæsar more than his due. He was ejected from his living of Goodrich in March 1646; his estates sequestered the 4th of August following, and himself imprisoned; being again at liberty, he performed the duties of his profession (in those families, which, in better times, had been committed to his care), from house to house, administering the sacrament from this chalice, which he bore about with him for that purpose; and in the year 1658, the 63d year of his age, he died; which was near two years before the return of King Charles II.; of course, the promised promotions which his 'sufferings and services' had occasioned the king to declare it was his intention to reward him with, if ever

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God should restore him, he never enjoyed.

"The following translations of the inscriptions engraved upon the foot of this chalice, by the directions of Dean Swift, will add an authoritative close to its history.

"*Upper side.*—'Jonathan Swift, D.D. Dean of St. Patrick's church, Dublin, will'd this chalice to be consecrated to the use of the church of Goderidge.'

"*Under side.*—'Thomas Swift, vicar of this church, distinguish'd in history for what he did and suffered for Charles the First, administered from this chalice.—Jonathan Swift, D.D. Dean of St. Patrick's church, Dublin (his grandson by the male succession), dedicates this same chalice to this church for ever, 1726.'

P. 32.

- LI. *The Sepulchral Monuments of Great Britain* (the Introduction to the Second Volume, which completes the Work). With Plates. By RICHARD GOUGH, Esq. Folio. 6l. 6s. *Payne, Longman.*—(See Monthly Epitome, vol. i. p. 57.)

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